B'NAI B'RITH MAGAZINE

Volume XLI, No. 10 July, 1927

Intermarriage in Soviet Russia

By J. Wendroff

Pacific School of Religion Berkeley, Cal.

Jacob Plessner

By Israel Auerbach

The Jew and Aviation

By Zelda F. Popkin

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

Our Contributors

¶ Zelda F. Popkin, of New York, is a newspaper and magazine writer who has contributed to leading Jewish and secular periodicals, including *The American Mercury, The Survey, The Nation* and *The New Yorker.*

¶ A. A. Roback is an author, a psychologist and lecturer. He is known to the reader of the B'nai B'rith Magazine by a number of contributions on diversified Jewish subjects. He writes for many Jewish periodicals on a wide range of Jewish themes.

¶ J. Wendroff is a member of the Correspondence Staff in Moscow and a special correspondent of the B'nai B'rith Magazine in that city.

¶ Victor E. Reichert is a Rabbi in Cincinnati. He is a graduate of the Hebrew Union College and the University of Cincinnati.

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¶ The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar 5686

Rosh Chodesh Shevat	Tues.,	Jan. 4
Chamisos Oser B'Shevat	Tues.,	Jan. 18
*Rosh Chodesh Adar	Thurs.,	Feb. 3
*Rosh Chodesh Adar Sheni	Sat.,	Mar. 5
Fast of Esther	Thurs.,	Mar. 17
Purim	Fri.,	Mar. 18
Rosh Chodesh Nissan	Sun.,	Apr. 3
First Day of Pessach	Sun.,	Apr. 17
Second Day of Pessach	Mon.,	Apr. 18
Seventh Day of Pessach	Sat.,	Apr. 23
Eighth Day of Pessach	Sun.,	Apr. 24
*Rosh Chodesh Iyar	Tues.,	May 3
Lag B'Omer	Fri.,	May 20
Rosh Chodesh Sivan	Wed.,	June 1
Shavuoth	Mon.,	June 6
	Tues.,	June 7
*Rosh Chodesh Tammuz	Fri.,	June 1
Fast of Tammuz	Sun.,	July 17
Rosh Chodesh Ab	Sat.,	July 30
Tisho B'Ov	Sun.,	Aug. 7
*Rosh Chodesh Elul	Mon.,	Aug. 29
5688		
Rosh Hashonah	Tues.,	Sept. 27
	Wed.,	Sept. 28
Fast of Gedalia	Thurs.,	Sept. 29
Yom Kippur	Thurs.,	Oct. 6
Succoth	Tues.,	Oct. 11
	Wed.,	Oct. 12
Hashana Rabba	Mon.,	Oct. 17
Shemini Azereth	Tues.,	Oct. 18
Simchas Torah	Wed.,	Oct. 19
*Rosh Chodesh Chesvan	Thurs.,	Oct. 27
Rosh Chodesh Kislev	Fri.,	Nov. 25
First Day of Chanukah	Mon.,	Dec. 19
Rosh Chodesh Tebeth	Sat.,	Dec. 24

NOTE: Holidays begin in the evening preceding the dates designated.
**Rosh Chodesh also observed the previous day.*

In Our Portfolio

¶ The B'nai B'rith Magazine will add to the enjoyment of our readers' summer vacations. We offer a glimpse into our portfolio of manuscripts which will be given early publication.

¶ "The Jewish Covered Wagon" is the alluring title of an article by Zelda F. Popkin in which she tells of the growth of great American industries from little packs carried on the backs of Jewish immigrants.

"The Odyssey of the pack peddler has not been written," the story goes. "Yet his story is an American epic. He helped to conquer the wilderness. He built trading posts, made peace with the Indians and braved the terrors of the forest."

¶ "The Dreamer of the Provencal Ghetto," by Michael Ginsburg, deals with the French-Jewish author Armand Lünel and his book "Nicolo Peccavi." Lünel is the Dreamer of the Provencal Ghetto, "the last link in the long chain of generations to whom the homely picture of the Provencal Jewish quarter is not a mere dry-as-dust history, but a real, throbbing, life.

"The cruel decades have at last completely destroyed all traces of the peculiarities of provencal Judaism. . . . Only a few synagogues, masterpieces of art, remain to us from the time of the Papal rule."

¶ Our series of articles on Jewish artists contains one about Isador Kaufmann.

¶ Henry G. Alsberg has left for Europe and promises us several articles on his impressions of current Jewish movements on the continent.

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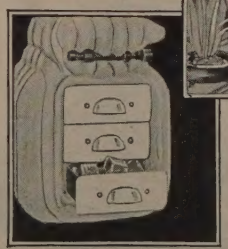

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XLI JULY, 1927 NUMBER 10

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Mr. Ford Recants; Jewry Forgives

HENRY FORD has apologized for and retracted all the evil his Dearborn Independent has spoken against the Jews.

There are those who think Mr. Ford's apology was prompted by ulterior motives of business or politics, but the mass of public opinion—Jewish and non-Jewish—accepts Mr. Ford's word as the expression of a manly spirit.

He is seen as one coming with hands extending good will, and good will has not been so abundant in the world that men can feel free to turn away him who comes bringing it, or even to question his motives.

So the majority of the public has haled Henry Ford's good words as sincere and as a contribution to social well-being, while the Jewish portion of the public has extended to him the hands of forgiveness.

We share these sentiments of forgiveness and accept Mr. Ford's recantation at its face value. We like to believe that Mr. Ford will make good his "unqualified assurance that henceforth they (the Jews) may look to me for friendship and good will." It rests with Mr. Ford to sustain the good opinions he has earned by his frank statement.

* * *

American Jews have viewed the publications of the Dearborn Independent with philosophical attitude becoming to a people that has suffered much and has survived all manner of oppression and persecution.

As Americans they trusted in the tolerant spirit of their fellow-citizens and knew that the prejudices that were spread would not find friendly soil in the hearts of many.

But it was surely trying to stand helpless while being presented to the eyes of the world as a people plotting against humanity.

* * *

The serious injury was rather to the heart of mankind. The accusations of the Dearborn Independent corroded the hearts of men in many countries when the world needed love more than it needed bread.

When the world thirsted for peace and understanding the Dearborn Independent presented to its lips the bitter draught of prejudice in the cup of falsehood.

* * *

So Mr. Ford's retraction and apology ought to be a healing balm to the hate-racked hearts of the world.

It is to be hoped that his word of apology will serve as the antidote for the millions of words of prejudice the Dearborn Independent spread through the world. It has been said that it takes a long time for truth to catch up with falsehood and beat it down. It is our ardent wish that Mr. Ford's manly words of truth will promptly overtake all the words of falsehood that the Dearborn Independent sent coursing through the hearts of men during the past years.

The End of the Stone-Throwing

WE ARE glad especially for one thing that was said at the Central Conference of American Rabbis last month. It was this: That Judaism no longer needs to depend on anti-Semites to keep Jews awake to the fact that they are Jews.

Rabbi Louis Wolsey, president of the Conference, said it in these words:

"In facing the task of awakening the religious conscience we have passed beyond the obsolete stimulus of anti-Semitism to provoke our people into religious committance."

And yet, to paraphrase a well-known saying, "some of our best friends have been anti-Semites." By throwing stones they reminded many Jews of their origin and of their duty. When a Jew dozed comfortably in his indifference, a stone through his window awakened him.

For that we must be grateful to the anti-Semites who are passing from the scene of modern life even in the countries of Europe in which, formerly, they were held in highest esteem.

"Thank God, the fever of Jewish hatred is passing from the souls of nations," said Rabbi Wolsey.

We were also glad to observe that not only rabbis but also laymen took part in the deliberation of the Central Conference of American Rabbis.

We rejoice in this because we think it is poor practice to leave our Judaism on the door-step of the rabbi to be nurtured by him until Yom Kippur when we return to give it some of our devotion.

A rabbi said to his congregation: "You would not leave to me any of your investments. You guard these very carefully yourselves and give much thought to increasing their value. But to me you entrust your most precious inheritance, your Jewish life, and let it go at that. You pay me a salary to guard it for you in this temple. But this temple is only a mausoleum and Judaism a corpse unless Jews come to breathe their spirits into it.

"I am only one servant in the house of Israel. You, too, are servants but do you serve? It is a vast house and far beyond the ministry of one servant. But you leave it all to me.

"Fellow-servants in the house of Israel, when will you commence to serve with me? I have served faithfully but I am quite weary of serving alone."

* * *

The Universal Nature of Our Ideals

THE President of the Order of B'nai B'rith, Alfred M. Cohen, is at present visiting lodges in Europe. He is speaking to brethren of the Order in England and on the continent and nowhere is he alien, for B'nai B'rith speaks a universal language and proclaims the essential kinship of all men.

We like to think of our Order as the example in miniature for a world-wide brotherhood in which mankind will be joined together for the doing of good under the banner of the prophet who said, "Have we not all one father? Hath not one God created us?"

Concerning Doers and Talkers

"THEY are not talking but working," said Feli Warburg, speaking of the Jews who have set tled on farms in Southern Russia.

Thus they set a most worthy example for the eye of fellow-Jews to many of whom Jewish problem appear to be merely exercises for training the min for endless debate.

These Jews taken from the ghettoes and tran planted on farms did not stop to indulge in vain di cussion of their Herculean problems. It was thei task to establish a new Jewish life; to wrest from th soil a living; to build homes; to re-learn the ancien Jewish art of agriculture.

And this they have done to such good purpose tha the dispassionate financier, Mr. Warburg, was amaze by the results. For the eyes of his fellow-American he brought along films showing the primitive hovel in which the new life was begun and the mar velous development that has been wrought within tw or three years. Where there were vast stretches o untilled wilderness, thousands of acres are unde cultivation; where there were hovels there stan clean substantial houses enshrining a new and mor beautiful Jewish life.

All this should be most enheartening to America Jews who have given generously for this developmen It should enhearten them also to give more gene ously for the similar development of Palestine. Mr Warburg reports an encouraging revival in Palestine but points out that there has been no little sufferin among pioneers in that country by reason of th failure of pledges of money from America to materia ize in time.

Touring the world, Mr. Warburg went about, ob serving Jewish life with special emphasis on Jewis life in Russia and Palestine. He went even wher few world-tourists who esteem comfort go—to Siberia So that Louis Marshall said of him: "I hav heard of many men being sent to Siberia but Mr Warburg is the first one of whom I ever heard goin there voluntarily."

* * *

The Passing of a Jewish Peer in England

LORD SWAYTHLING was one of the richest me in all England. But at his death last month hi obituaries emphasized his faithfulness to Judaism more than his wealth.

He was an Orthodox Jew who honored the ob servances of his religion in his home as well as in th synagogue. Raised high in the world, he never los contact with his people, participating as a leader i their cultural and religious activities. At the time o his death he was president of the Federation o Synagogues.

"What is the greatest wonder to be seen among th Jews?" was a question once argued between rabbis.

And one answered: "The greatest wonder is tha the Jew still lives despite the many efforts to destro him."

But another said: "The greatest wonder is a Je who remains faithful even in the loftiest eminence o power and wealth. Have not more Jews been destroye by prosperity than by persecution?"

ome Reflections on a Great Adventure

WE do not know anything about Charles A. Levine's business transactions with the Federal govern- ent. Indeed, authorities of the Federal government ave given but little light on this matter beyond rtain insinuations such as are most difficult to refute, cking substance.

But it is a powerful government with a vast ma- inery of law in its hands and over which stern stice presides; and yet, though a number of years ave elapsed since Mr. Levine engaged in transactions ith the government and though he was in the coun- y until the day he flew away to Germany, no steps ere taken in any court of law to prove the matters hich only lately have been projected by veiled in- inuations.

* * *

So it was sad, to say the least, to see officials throw- g mud balls at Mr. Levine after he had taken wings his amazing adventure. Not that this assault amaged him the least in the eyes of Europeans; but hat a sorry spectacle was presented by some of our ficials, quite stained with the mud they were throw- g, while the chancellories and the people of the con- nent were lavish with honors not only for Chamber- n but also for Levine.

The photographs show Berlin carrying Levine on its oulders even while there were those in Washington ho were attempting to knock him off.

* * *

To the rest of the world this son of an immigrant om Vilna presented an appealing picture of courage d idealism. He had financed the expedition and hatever success the machine might attain would re- ound to his financial benefit as a promoter of airplane anufacture.

Obviously, Mr. Levine considered the ethics of his sition. Could he permit the aviator to take this eat risk of his life while he himself was risking only s money?

* * *

Though a young man, he had already attained a sition of great affluence. He had acquired the ings that most men consider to be the cream of life -money, luxury and ease.

But these things were of little consequence com- red with the point of ethics that was involved. If hamberlin were doomed, he must go with him to hatever bitter end was in store.

The flying machine arose and Levine, as far as he ew, left behind all that life meant to him and all was in the world and all he hoped to be.

* * *

Happily, he landed safely in Germany, not a great stance from Vilna whence his father had gone to merica some thirty-five years before.

The spectacle evoked the admiration of all the world cept a few of the officialdom of Levine's own coun- try. There are those who have hinted at an anti-Semitic bias in certain circles.

But we, copying the charity that is alleged to be Christian, prefer to believe that there was no prejudice but only weak judgment.

In conclusion we repeat the comment of a friend who says: "Other men are judged by their achievements and no more. But when a Jew achieves a great thing his personal record is considered also, and even innuendoes that may reflect against his good name are brought to light. Personally I do not protest against this; indeed, I believe we should make the best of it. Since severer tests are required of us, we should attempt to meet these tests by imposing upon ourselves a discipline of conduct to correct those faults that are regarded only as weaknesses in other men but as vices in us."

* * *

The Honoring of a Jewish Merchant

LOUIS BAMBERGER is a merchant in the city of Newark, N. J. Ostensibly, the business of a merchant is to buy and sell and make as much profit as he can. The store of a merchant seems rather remote from the cloistered halls of a university.

But in the State of New Jersey the spirit of a university has found itself to be congenial with the spirit of Mr. Bamberger's store. The university is concerned with teaching that art of life which has to do with honorable character; in Mr. Bamberger's business, the university has seen that art exemplified.

So last month Rutgers University conferred upon Mr. Bamberger the honorary degree of Master of Arts with this citation:

"New Jersey's first merchant; whose keen sight, tireless industry and sterling devotion to honorable principles have brought him the highest success, raised the mercantile standards of New Jersey's first city and contributed largely to the prosperity of both city and state; whose deep interest in New Jersey history has aided the preservation of knowledge of arts and manners and the worthy life of the fathers of our commonwealth."

* * *

The Synagogues Take to the Air

TWELVE congregations affiliated with the Union of American Hebrew Congregations now are broadcasting their services regularly.

In this connection we have a letter from a distressed Jewish father who writes:

"In our city the temple broadcasts its services every Friday night. But, alas, in my own home I have difficulty letting Jewishness in even over the radio.

"I have two sons and two daughters. After supper on Friday night I go to the radio set and turn in the rabbi. But in a little while the children become restless. One daughter says, 'There is a good jazz program on the air tonight,' and I answer, 'This is a Jewish home and we will let this Jewish service in tonight.'

"Soon the other children begin to complain.

"And before long I surrender. The rabbi is turned out and some jazz-king is let in. So it goes.

"I think our situation aptly illustrates the general situation in our current life."

A Cross-Section of Jewish Life

Religion

"THE Relation of the Synagogue to Mental and Physical Healing" was one of the chief topics discussed at the thirty-eighth convention of the Central Conference of American Rabbis, held at Cape May, N. J., last month. Rabbi Louis Witt, of St. Louis, presented a paper on the subject, while the physician's point of view was set forth by Dr. Bernard Glueck.

* * *

PERMISSION for holding the first conference of Jewish religious representatives in the Union of Socialist Soviet Republic was granted last month by the Soviet government. The conference, which will convene in Leningrad on October 21, will be attended by 179 delegates representing 110 different Kehillahs. Questions to be discussed at the conference include printing of religious books, the founding of Yeshivas, and the establishment of Mikvehs, ritual baths.

* * *

ABRAM I. ELKUS completed ten years of service as president of the Free Synagog of New York and was unanimously elected Honorary President of the Congregation. Charles E. Bloch, one of the founders of the Congregation, was elected to succeed Mr. Elkus in the presidency. Other officers elected were: Walter S. Hilborn and F. Julius Fohs, vice-presidents; Samuel Samuel, treasurer; and Joseph M. Levine, honorary secretary.

* * *

THE Rabbinical Assembly of the Jewish Theological Seminary of America met at Asbury Park, N. J., early this month for its twenty-seventh annual convention. One of the most important questions scheduled for discussion was "The Training of the Rabbi in the Seminary and After." A paper on this subject was read by Dr. Cyrus Adler, president of the Jewish Theological Seminary. Religious and educational conditions in Palestine were described by Prof. Israel Davidson, who recently visited Palestine as a lecturer at the Hebrew University.

* * *

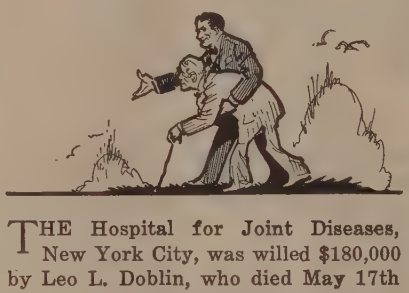
RELIGIOUS and welfare activities carried on among Jewish students at colleges and universities will receive consideration by a national organization established in New York at a recent meeting of representatives of thirteen national Jewish societies. The new organization, which will be known as the Conference on Jewish Activities at Universities, is headed by Dr. David Philipson, of Cincinnati.

* * *

IMPRESSIVE ceremonies marked the laying of the corner-stone last month of the Julius and Bertha Ochs Memorial Temple being constructed for Mizpah Congregation, Chattanooga, Tenn.

The temple, which will cost $250,000, is being erected by Adolph S. Ochs, publisher of the New York Times, in memory of his parents.

Social Welfare



THE Hospital for Joint Diseases, New York City, was willed $180,000 by Leo L. Doblin, who died May 17th last, it has been announced by Frederick Brown, president of the institution. According to the terms of the will, the hospital will receive $100,000 in trust for the erection of a building where children will be treated free; $60,000 in trust for the building of a dormitory and training school for nurses; $10,000 outright for maintenance and operation of a motion picture machine presented to the hospital by Dr. Doblin; and $10,000 outright for the endowment of two beds for the parents of the deceased.

* * *

SEVEN thousand and thirty-three women and children who were destined to pass the hot summer in the slums of sweltering cities, are to be given vacations this summer in twenty-one camps operated by affiliated agencies of the New York Federation for the Support of Jewish Philanthropic Societies.

HUMANIZING of the United Stat Immigration laws so as to perm husbands, wives, and minor unmarri children of American citizens a declarants to be admitted to the cou try as non-quota immigrants, form the basis of a resolution adopted the Independent Order B'rith Abraha at its forty-first annual conventi last month. The resolution w addressed to President Coolidge a Congress and asked that action taken on the subject at the ne session of Congress.

Resolutions praising the brave and skill of Col. Charles A. Lindberg Clarence D. Chamberlin, and Charl A. Levine, trans-Atlantic flyers, a were adopted.

* * *

"PRIVATE diplomacy is never eff tive so far as the Jews are c cerned," declared Rabbi Stephen Wise in reference to the action tak by the American Jewish Congress protesting against the treatment of Jews in Roumania. Dr. Wise's addr was delivered at a farewell dinner t dered last month to the delegates the Congress who will attend the C ference on Jewish Rights at Zurich August.

"The more decent treatment accord to Jews in Roumania the last months has been due to the straig forward protests of the Americ Jewish Congress," Rabbi Wise said

* * *

JEWISH farm movement in Rus is to be furthered by the Jew Colonization Association, it was cided at a recent meeting of the Cou cil of Administration of the Assoc tion. Previous to this decision ICA had limited itself to settling thousand Jewish families on the la in Russia. Under the new plans, great many more will be aided. new Jewish colonists will be est lished in the districts of Mariupol a Zaporoszje and in various districts the Ukraine.

* * *

ELEVEN women and ten men, r resenting nine different States the Union, are enrolled in the n course of the Training School Jewish Social Work, New York, whi starts this month. The course is fifteen months' duration.

Education

THE forty-first year of the Jewish Theological Seminary of America as brought to a close last month hen the eight members of the raduating class were ordained as abbis. Three degrees of Doctor of ebrew Literature were conferred and plomas were awarded to twenty-nine raduates of the Teachers' Institute the Seminary. The diplomas were varded by Dr. Cyrus Adler, president the institution. Louis Marshall, airman of the Board of Directors the Seminary, who delivered the incipal address, was given an onorary degree of Doctor of Hebrew Literature.

* * *

AMERICAN Jewry, if it is to survive, must provide adequate Jewh education for its children. This as the keynote of an address prented by Dr. S. Benderly, director of e Bureau of Jewish Education in ew York, at the convention last onth of the National Council for wish Education.

Following the address, a resolution as adopted by the convention urging ublic school authorities to shorten hool hours to permit pupils to reive religious training in the institions of their respective faiths. Dr. lexander Mordecai Dushkin, Executive Director of the Board of Jewish ducation of Chicago, was elected resident of the National Council.

* * *

FELLOWSHIPS for advanced study abroad in practically every branch education were recently awarded to ty-four men and women by the John mon Guggenheim Memorial Foundaon. The aim of the Foundation is o improve the quality of education nd the practice of arts and professions in the United States, to foster search, and to provide for the cause better international understanding."

* * *

JUDGE IRVING H. LEHMAN, of the New York Court of Appeals, was nored by Columbia University last onth when the honorary degree of octor of Laws was conferred upon m at the graduation exercises of the college. Honorary awards for high scholastic attainments in mathematics, history and law were won by eleven Jewish students of Columbia.

* * *

THE eternal desire of the Jew to acquire learning no matter what odds are against him, is seen in the colleges of Italy. A report recently issued by the Union of Jewish Students in Italy shows that more than a thousand Jewish students are enrolled in the various universities of that country. Most of them came from Hungary, Roumania and Poland when they were barred from higher education by the numerus clausus and other restrictions.

* * *

"THE American Jewish Student" was discussed from all angles at the second annual convention of the Avukah, the American Student Zionist Federation, at Atlantic City last month. More than one hundred delegates, representing twenty-nine Avukah chapters in forty universities, attended the convention.

Miscellaneous

WITH everything to lose and seemingly nothing to gain, Charles A. Levine climbed into the cockpit of the monoplane, "Columbia," at Roosevelt Field, New York, last month and started for Europe—the first trans-Atlantic air passenger.

Ever since the completion of the record-breaking flight, the lives of Levine and Chamberlin have been one continuous round of receptions, luncheons, parades and banquets. The governments of Germany, Austria and Hungary officially welcomed the flyers. Exceptionally joyous receptions were arranged for the flyers by Jewish organizations.

* * *

THREE Jewish doctors, internes at Kings County Hospital, New York, were subjected to a midnight hazing last month as the result of what is claimed to have been an outbreak of anti-Semitism at the hospital. The three doctors were dragged from their beds, hurled into ice water, smeared with ink and dye, beaten, bound and gagged, it is claimed.

Six non-Jewish internes at the hospital were arrested on charges of assault and suspended from the hospital staff by Mayor Walker. Mayor Walker declared that a city-wide investigation would be made to determine if there were any traces of anti-Semitism in other city institutions.

* * *

TO A JEWISH sculptor, Louis Rosenthal, of Baltimore, goes the honor of being chosen to execute a gold miniature of America's hero, Col. Charles A. Lindbergh, and the flyer's mother. The statuette, which will be about twenty-seven inches high, will cost approximately $25,000. It has been contracted for by the Advertising Club of Baltimore.

* * *

THE Hakoah soccer team, composed of all-Jewish players, continued its victorious tour of American cities last month. The famous Jewish organization swamped the Maryland All Stars by the decisive count of 9 to 1 and defeated an all-Jewish team of Brooklyn by the score of 4 to 2. A part of the proceeds of the Maryland match went to the Red Cross Flood Relief Fund.

* * *

LARGE crowds in cities of the United States are turning out for the games of another all-Jewish all-star soccer team, the Maccabees of Palestine. The Maccabees were officially welcomed to the United States last month by Mayor James Walker, of New York City.

* * *

THE progress made in agricultural projects in Palestine was described by three Jewish delegates from the Holy Land who attended the International Congress of Soil Science at Washington last month. Each of the three, Dr. Adolf Reifenberg, Dr. Felix Menchikovsky, and Meir Winnik, read a paper at the congress.

* * *

JEWISH folk songs were an important feature of the International Music Exposition which opened at Frankfurt-am-Main, Germany, at the end of last month. Concerts were given by the choirs of three synagogues in Frankfurt.

* * *

DR. OSCAR WASSERMANN, general manager of the Deutsche Bank of Berlin, has accepted an offer to serve as a member of the non-partisan Jewish Agency Palestine Survey Commission, it was announced last month.

Apology By Mr. Henry Ford

"IN the multitude of my activities it has been impossible for me to devote personal attention to their management or to keep informed as to their contents. It has therefore inevitably followed that the conduct and policies of these publications had to be delegated to men whom I placed in charge of them and upon whom I relied implicitly.

"To my great regret I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-semitism, but regard me as their enemy. Trusted friends with whom I have conferred recently have assured me in all sincerity that in their opinion the character of the charges and insinuations made against the Jews both individually and collectively, contained in many of the articles which have been circulated periodically in the Dearborn Independent and have been reprinted in the pamphlets mentioned, justifies the righteous indignation entertained by Jews everywhere toward me, because of the mental anguish occasioned by the unprovoked reflections made upon them.

"I'm Deeply Mortified"

"This had led me to direct my personal attention to this subject, in order to ascertain the exact nature of these articles. As a result of this survey I confess that I am deeply mortified that this journal, which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, for giving currency to the so-called protocols of the wise men of Zion, which have been demonstrated, as I learn, to be gross forgeries, and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world, besides laying at their door many offenses against decency, public order and good morals.

"Had I appreciated even the general nature, to say nothing of the details of these utterances I would have forbidden their circulation without a moment's hesitation, because I am fully aware of the virtues of the Jewish people as a whole, of what they and their ancestors have done for civilization and for mankind toward the development of commerce and industry, of their sobriety and diligence, their benevolence and their unselfish interest in the public welfare.

"Of course there are black sheep in every flock, as there are among men of all races, creeds and nationalities who are at times evildoers. It is wrong, however, to judge a people by a few individuals, and I therefore join in condemning unreservedly all wholesale denunciations and attacks.

Magazine's Files Shock Him

"Those who know me can bear witness that it is not my nature to inflict insult upon and to occasion pain to anybody and that it has been my effort to free myself from prejudice. Because of that I frankly confess that I have been greatly shocked as a result of my study and examination of the files of the Dearborn Independent and of the pamphlets entitled 'The International Jew.'

"I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow men and brothers by asking their forgiveness for the harm I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications and by giving them the unqualified assurance that henceforth they may look to me for friendship and good will."

Comments

Mr. Pipp, the first editor of the Dearborn Independent, states that the anti-Jewish campaign which that publication carried on was not only with Mr. Ford's approval, but on his orders, and that Mr. Cameron wrote the anti-Jewish articles, not because he believed what he wrote, but "to please Ford, to reflect Ford's views."

Pipp's statement does not surprise me, he told me the same thing in 1920, but Mr. Ford's apology does surprise me. If he apologized because, as he states, he was "not aware of the general nature, to say nothing of the details of the utterances," he is entitled to credit. If, however, he gave the order for the anti-Jewish campaign and now is convinced that he was wrong, and that all the charges published in his paper against the Jews were invented and has the manhood to publicly say so, he is surely entitled to forgiveness.

ADOLF KRAUS,
Ex-President, I. O. B. B.

"Never Too Late to Make Amends"
—Rosenwald

"Mr. Ford's statement is very greatly belated. This letter would have been very much greater to his credit had it been written five years ago.

"It seems almost impossible to believe he has not been deluged with evidence on the very facts which he now seems to realize are true.

"But it is never too late to make amends, and I congratulate Mr. Ford that he has at last seen the light. He will find that the spirit of forgiveness is not entirely a Christian virtue, but is equally a Jewish virtue."

Honorable Alfred M. Cohen cabled from Prague, Czecko-Slovakia, on date of July 11:

"Henry Ford will prove true contrition if he follows his request for forgiveness by dedicating himself and some of his enormous means to the service of removing prejudice against Jews and other peoples based on ignorance such as he now confesses.

ALFRED M. COHEN,
International President, I. O. B. B."

Dr. Abraham Zingher—Martyr to Science (1885—1927)

By Emil Bogen

WHEN the Lord visited Egypt with the terrible tenth plague, the Children of Israel were saved by the blood of the lamb, marking the door-posts of the houses wherein ney slept. It is a far cry from the hildren of Israel, toiling in Egyptian ondage, to the Children of New York, ejoicing in the opportunities of the ee schools. But, just as the blood the lamb preserved the first-born the Children of Israel from death om the plague, so the blood of ani-als, applied in the form of anti-toxin nd toxin-antitoxin mixtures, has saved ousands of children in New York and her cities from the dread plague of phtheria.

Diphtheria, until a few decades ago, as the commonest cause of death mong children. Those who escaped ffocation, sudden death from heart ailure, or toxemia with its myriad mplications were left crippled for fe with depleted energies and weak-ned hearts. More than one hundred nd thirty-five deaths to every hun-ed thousand in the population of New ork City represented the toll of phtheria annually from 1890 to 1895.

The discovery of diphtheria antitoxin von Behring and Kitasato in the st decade of the nineteenth century as the most magnificent achievement the history of modern medicine. ithin five years the mortality from phtheria had been cut in two and less an one score years after the dis-very of antitoxin less than thirty r hundred thousand died annually of phtheria, where previously more than ur times that number had been sacri-ed.

But antitoxin could only be given ter the dread disease had already veloped, so often too late to save the ild. To Dr. Abraham Zingher, work-g with that veteran of the fight ainst diphtheria, Dr. W. H. Park of e New York City Health Depart-ent, is due the credit for the comple-on of this modern miracle. By the plication of the test for susceptibility diphtheria devised by Bela Schick few years before, and the production active immunity by the injection of xin-antitoxin mixtures suggested by n Behring, Dr. Zinger and his col-leagues, in scarcely a dozen years, reduced the mortality from diphtheria in the city of New York in 1926 to only eight deaths in every hundred thousand in the population, the lowest in its history; and other cities, adopting the same methods, have completely eradicated the deadly menace to childhood. More than seventy-five hundred lives were thus saved last year in New York City alone by this marvelous conquest of diphtheria by modern medicine.

Abraham Zingher was born in Roumania April 21, 1885, but emigrated to the United States while still a boy and graduated from Cornell University Medical School at the age of twenty-three. After four years interneship and resident work at Mount Sinai Hospital, he became, in 1913, Bacteriologist and Assistant Director of the Bureau of Laboratories of the City of New York, and in this position until his untimely death he served the children of New York as no one else could.

A number of case reports from Mount Sinai, some valuable experimental studies in infantile paralysis and its treatment, and a new simple method of blood transfusion in children, testify to his abilities and interests in the early years of his work.

But it was in the control of diphtheria that Zingher made his greatest contribution. Starting with a number of studies made in collaboration with Doctors Park, Serota, Overton and Turrell on the Schick reaction for susceptibility to diphtheria and its practical applications under various conditions, he next proceeded to devise a new intracutaneous test for virulence of diphtheria bacilli, a simple outfit for distribution of toxin for the Schick test, and most important of all, a standard method of developing active immunity against diphtheria by the injection of small doses of mixtures of toxin and antitoxin.

For more than a dozen years these studies were continued. The labor involved in this task was enormous, and the greatest scientific ability and integrity were required. The Schick test was proven to be an absolutely reliable guide to the degree of susceptibility of the individual to diphtheria, and active immunization against diphtheria by injections of toxin antitoxin mixtures was thoroughly established. The amount of toxin injected for these treatments was reduced to one-thirtieth of the amount previously required, with consequent increased safety and ease, but without any lowering of the protection derived from it. Toxoid and other preparations intended for such immunizing treatments were also carefully investigated. More than half a million children in New York City have received the innoculation which revealed whether they were susceptible to infection with the diphtheria bacillus, and hundreds of thousands of treatments have been given to overcome such susceptibility and make the subjects immune. By publications, lectures and demonstrations, Dr. Zingher carried his message to doctors all over the country, so that the same process is being repeated today all over the United States.

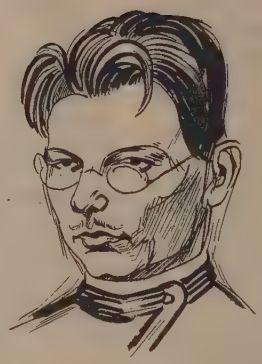
Diphtheria was conquered. Scarlet fever was opened to intelligent control. The frequently contemned measles now demanded attention as the most important cause of sickness and death among children. All over the world scientists tackled the problem. Caronia in Italy, Degkwitz in Germany, Tunnicliff and Ferry in the Middle West, all presented possible solutions. The lives of hundreds of children depended on the correct working out of the various factors involved. Abraham Zingher could not remain content with the work that he had already accomplished. More remained to be done. There was more data to be gathered, tabulated, interpreted and evaluated. More work to do. And so while at work last month in his laboratory, where so much already had been done for the prevention of disease, surrounded by the material with which he hoped to solve still another important problem for the welfare of children, tired with the labors already accomplished, he failed to notice the leaking gas from an extinguished burner, and slept peacefully to his death. Forevermore the enthusiastic scientist, the gruff, restrained zealot, the sympathetic kindly lover of children, had ceased his labors.

Intermarriage in Soviet Russia

By J. Wendroff

Illustrations by S. Raskin

VANIA,



SASHA

AND

MISHA

THE World War, the civil wars and the revolution not only uprooted the economic system of Russia but also brought about a radical change in the psychology of the Russian population. The war ploughed the soil and the revolution sowed new conceptions, new manners, new customs and a new morality.

Naturally, the Jewish population has not escaped the current influences in Russia. Many things that before were impossible in Jewish life now have become daily occurrences and pass by almost unnoticed. Intermarriage, for instance.

Before the revolution, intermarriage was the exclusive privilege of the assimilating intelligentsia in the large cities. In czaristic Russia, a mixed marriage almost meant baptism for the Jew. Marriage between a Jew and a Greek or Roman Catholic was forbidden by law. An event of this sort, therefore, was a rarity and invariably created a sensation in the Jewish community. Quite often, the person contracting a Gentile marriage was excluded from Jewish society. In the small provincial cities, the mixed marriage was hardly known. When, occasionally, a Jewish girl did marry a *shaigetz,* the whole community showed its disapproval by branding her family forever. Today, intermarriage is a daily occurrence in the small provincial towns as well as in the large cities.

Here it is interesting to note a very striking tendency. In the big cities intermarriage is popular only among certain classes, the communists, the workers and those persons known as "nep men" who are without a tradition and without a definite place in society. In the smaller cities, on the other hand, the epidemic of intermarriage has swept over all classes of the population. The common folk as well as the elite have been affected.

Another interesting tendency is that while the majority of mixed marriages in the large cities occur between Jewish young men and Christian girls, most of the matches in the small communities are between Jewish girls and gentile young men. Just as in olden times, every small Jewish community boasted of its outstanding sons-in-law, *Aidemlach,* (fine young men versed in Talmudic lore), it now has its respectable sons-in-law.

The most remarkable thing, however, is the stoic indifference of the older generation to all these strange, unprecedented happenings. Let us take, for example, such a typical Jewish city as Slutzk, my birthplace. The thousand-year-old city of Slutzk has one of the oldest Jewish communities. From its *pinkas* (town record), it is seen that in the Seventeenth Century the Jewish congregation was one of the largest in Lithuania, and had its representative in the *Vaad arba Ha'aratzos,* a sort of Jewish parliament of the time. Slutzk has always been renowned for its *Gaonim,* its large Yeshivah, and its great rabbinical scholars and talmudists. The city was steadfast in its adherence to traditions. Even in later years when the children began to demand from their parents a secular education, traditional practices continued unimpaired. The young people entered the gymnasiums. Many parents secured concessions whereby their children were not compelled to write on the Sabbath. The gymnasium and university students, when at home during vacation, accompanied their parents to the synagogue, even though it was only for the sake of appearance. Naturally, the city had its share of disbelievers, *Apikorsim,* but no one attempted openly to show disregard for religion. Those who wanted to violate the Sabbath or eat on Yom Kippur had to do so secretly, not so much out of fear but rather because of courtesy and respec for others' beliefs.

There were some liberties to whic only certain persons were entitled. Th privilege of riding on Sabbath, for in stance, was granted only the Jewis physician. The pharmacist had th right to carry a cane on Sabbath an the teacher of the Russian Hebre School was tolerated when he ate with out a hat. There were a few libera families in the city that permitted th playing of the piano on Saturday, in vited *Pritzim* (rich gentile land own ers) to their tables, and attende gentile clubs and dances. These wer isolated cases. The general conduct o the population was along traditiona lines. When, on one occasion, a re spectable Jewish girl had a love affai with the minister's son, her entire fam ily moved away from the city becaus of the disgrace.

All this is of the past. Upon visi ing my birth place after an absenc of twenty-five years, I found there di ferent types of sons-in-law, descendent of Esau, and no one seemed to pay an attention to them. You find the sam conditions in hundreds of other place large and small. The smallest Jewis settlement now has a couple of im ported sons-in-law, not from the Yesh vas of Mir, or Wolozhin, but gentile from the interior of Russia. And th people regard this state of affairs a a thing that has always been in vogu

And what's more, the very parents of he children who intermarry do not eem to worry much. There are even athers who, having married one aughter to a gentile, do not object n the least to marrying a second or hird daughter to a *goy*. And this ccurs not only among the non-re-gious parents, but also among con-ervative Jews.

Orthodox Jews live in harmony with heir non-Jewish sons-in-law. It is uite common to see a conservative ype of Jew, after his Saturday after-oon nap, walking leisurely to pay a isit to his son-in-law, comrade Petroff r Smirnoff. Or a pious Jewish mother-n-law may be seen fondling her half-ewish grandchild. Even the old grey-aired grandmother seems to have be-ome reconciled to the thought that her randchild lives with a gentile. She emoans the fact once in a while—Och-och-och. Such times . . . if only Iisha were a Jew. Such a nice fellow. Och-och-och."

When I questioned an old *melamed* s to his reaction to his daughter's arriage to a gentile, he developed the ollowing practical philosophy of life: "Well—my Bailke—I mean after all, he has not embraced Christianity; nd as for him, her Sasha, well, if you ant you can figure that he is not a hristian. He has no use for religion general; you understand me, or not? o what can you do? It certainly would ave been nicer, if she had married Jew in a traditional way in accord-nce with the demands of God, but I ean—huh!—are we consulted? Have e any influence with them today? So e it—the thing is done and that's all. had to happen. She is not the only ne now, is she? It is now a sort of n epidemic. May God preserve us! hank God that she at least remained Jewess."

And the old pious little melamed ves peacefully with this daughter and er husband, trying to convince them hat circumcision is healthy for the hild and that therefore, if a boy will e born. . . . The fact that his son-i-law is a gentile does not interfere ith his profession. "If only," he says, he Yevsektzia (Jewish Communists) id not interfere with me."

Who are they, all these Vanias, ashas and Mishas who marry Jewish irls? In the provincial places, they are sually workers with only an elementary ducation, who are sent from the local enter of the communist party to do ropaganda work or to occupy govern-ent positions. The acquaintance be-

"A pious Jewish mother-in-law may be seen fondling her half-Jewish grandchild!"

tween them and their future wives develops in the field of common endeavor. The Jewish girl works in the same party organizations or in the same government institution as the Russian boy. They please one another and both are free from religious and national prejudices. So there is nothing to prevent them from uniting. However, mixed marriages are not always the result of logical thinking. It happens sometimes that the law of attraction of opposites brings about a union between the Jewish girl and the non-Jewish boy. The Russian communists get tired of the sober faces and modest dress and styles of the Gentile girl communists and desire an attractive Jewess for a wife. The girl, on the other hand, has no objection to marrying a Christian, so long as he can provide for her and interests her. At any rate, neither of them risks very much. If the match is unsatisfactory it is only necessary for either of the two to notify the registration office in writing and before the ink dries, they are both free again.

The parents have been prepared for the new domestic conditions by the events of the last few years which have brought about a change in their psychology and in their entire outlook upon life. The World War and the civil wars filled their homes with strange and foreign elements. Then came the revolution with its new type of people. The appearance of the small settlement changed radically; the community ceased to remain a world by itself. Together with its aloofness it lost its patriarchal background. The Jewish house was no more the secluded castle of former days. The first strange neighbor was the army officer or the military official. Now the communist or soviet officials lives with the Jew. Not only did the Jewish inhabitants and the strangers live under one roof and in one apartment, but often, on account of lack of houses, they lived in one room.

But, while in the Czarist officers and especially in the officers of the "White" armies, the Jew found only bandits, hooligans or common drunkards, from whom he had to hide his daughter, he discovered in the Communists, redeemers and protectors from pogroms, violence and death. In the one instance the strangers were arrogant and treated the Jew as an inferior being; the Communists were simple, kind folk who made no attempt to put on airs and who treated him as their equal.

Gradually, the Jew became accustomed to Vassili Petrowitch or to Nikolai Ivanovitch. He began to look upon him as one of the home folk. On holidays, Vassili Petrowitch was invited to the feast. When influence was needed with the government, Vassili Petrowitch provided it. During the famine days, Vassili Petrowitch managed to bring home a sack of flour. Vassili Petrowitch obtained government positions for the children of his Jewish comrade. When business was outlawed the Jew could speak of his trade activities to Petrowitch. And now that business is legalized, but made almost impossible because of high taxes, the influence of Vassili Petrowitch is sought to lighten these taxes. In short, Vassili Petrowitch has gradually become a part of the household, almost a member of the family. It would be rather lonesome in the house without Vassili Petrowitch.

When, therefore, the parents learn that Vassili Petrowitch is in love with their Fanitshka or Manitchka, the news does not stun them as it would have done in former days.

To say that they are just as satisfied as if their daughter had married a Jew would not be the exact truth. Had their daughter asked them, they never would have consented to the union. But since the marriage has already taken place, may good luck be with the couple.

* * *

DESPITE the increasing number of mixed marriages Judaism in Soviet Russia is thriving.

Although Jewish tradition was weakened on its religious-nationalistic

tront, it is being strengthened in other sections. The best proof of this are the Jewish communistic newspapers which recently have been full of alarm at the "invasion of clericalism" and at the influence of the "clergy" on the Jewish population of the villages. Correspondents from many towns and villages tell of the revival of "the old Jewish institutions," such as *kehillos, chevroh kadisha,* and *chevroth mishnayis.* The correspondents complain that rabbis have again raised their heads.

"The influence of the rabbis and *magidim,*" they further report, "extends not only to the nep men and members of the middle class, but also to artisans, and even workmen fall into their net." These people go to the rabbi's house for *kiddush,* participate in a *siyum torah* (completion of the torah), and do other unheard of things.

Chedorim have again sprung up in the small towns, in some places openly, and in others secretly. The Yevsekzia at one time persecuted these secret *chedorim* unremittingly; now, however it seems to be winking at them.

It is true that the synagogue and *botei-midrashim* are rather deserted but, should a good *chazon* be there, they will be crowded to suffocation. And what is far worse, the correspondents complain, you will find there a great many young people. It even happens that a *comsomoletz* (young communist) may steal into the synagogue to hear the chazon.

It seems to me that now, more than ever, since the Soviet Government has proclaimed and established absolute freedom of conscience, it is possible for those who so desire to practice Judaism. In proof is the rabbinical conference of rabbis from three districts (Korosten, Zhitomir, and Shepetovke) which was held last October at Korosten, in the government of Kiev.

Besides the fifty rabbinical delegates, a great number of guest rabbis and pious Jews were present. They came from all parts of the soviet union. During the czarist regime, such an assembly would have been impossible in Russia.

The official program of the conference was brief, dealing with the right to amalgamate the various congregations of a town into one religious organization,* and the *mikvah* problem. Unofficially, in the discussions, the rabbis introduced veritable sermons on *shechitah, kashruth* and *tarfuth,* on rearing children in the spirit of the Torah, on Sabbath, on marriage, on circumcision, on burial according to the Jewish law, and on many other religious questions. Their speech was not restrained by the representative of the Soviet Government who was present throughout the conference. And the rabbis not only asked that Jews in Soviet Russia be given the right to observe all religious practices, but they demanded it.

"We should not request, but we should demand, "said Rabbi Rabinowitz, of Leningrad." We do not ask for favors, but for justice for the Jews. Our demands are legal and just and we demand that they be complied with! We are governed by a democracy at the head of which are representatives of the people. Therefore, demand what belongs to you of right and what you need!"

When rabbis can address such language to the government, I do not believe there is any cause to fear for the future of Judaism in Russia. We have discussed one phase of Judaism—the religious. Now, as for Jewish nationalism, it is being strengthened by the various instruments and agencies of Jewish life which are fostered by the government. Jewish theaters subsidized by the government, Jewish newspapers and magazines, Jewish books distributed by the government press and by co-operative publishing firms, Jewish schools where Yiddish is the medium of instruction, Jewish normal schools, Jewish labor universities, Jewish departments at the state universities at Moscow, Leningrad, Minsk, and Odessa, a Jewish department at the Institute for White Russian Culture, a Jewish professorship at the Ukrainian Academy of Science, hundreds of Jewish clubs for workmen and artisans, Jewish evening schools Jewish administrations in the union that have a majority of Jewish members, Jewish police districts, Jewish courts, Jewish Soviets, and even entire Jewish districts—the entire process of "Judaization" which is a result of the general "nationalistic" policy of the Soviet Government—all this inevitably leads to the union and closer association of the Jewish masses in Soviet Russia.

No matter how hard the Jewish Communists try to prove that this Jewish work is not nationalistic, but political-cultural, the fact remains that it is conducive to the development of national consciousness among the Jewish masses.

Another factor in the preservation of Judaism in Soviet Russia is the Jewish colonization movement. The settling of compact Jewish masses on the land, the creation of exclusively Jewish districts, of purely Jewish colonies, lead to the strengthening of Jewish life.

With its hundred per cent Jewish population, the Jewish colony is a more favorable place for the preservation of both religious and secular-national Judaism than the city with its mixed population. The Jewish colony is totally devoid of those conditions which lead to partial assimilation in the city. Mixed marriages are absolutely impossible in the Jewish farm settlement.

People even look askance at a youth of the colony who marries a Jewish town girl. "Aren't there enough girls in the village that one must import them from the city?" they ask. And if any should dare to marry a *shikseh,* he would have to flee from the colony.

All in all, Judaism is no worse off in Russia than in other non-Soviet countries. Side by side with mixed marriages there are *chedorim* and *yeshivoth* where young men are trained for the rabbinate; on the one hand there are Yom Kippur balls—on the other boycotts against atheists. In short, everything is as of old. Even the institution of *chalitzoh,* the ban and other anarchronisms and superstitions of the past have not entirely disappeared.

We need have no fears. Judaism is safe in Soviet Russia.

*According to the rules and regulations now in force, only the members of a synagogue may organize themselves into a religious community; the exceptions to this are in Moscow, Leningrad, and a few other large cities where all the synagogues are united under one administration. A conference of All-Soviet kehillos is to take place shortly where the question of consolidation will be considered. It is expected that the government will enact the necessary law which will grant the right to establish a religious community with certain rights and duties.

The Jew and Aviation

By Zelda F. Popkin

ABOVE—Crowds at Templehoff Field, Berlin, around the plane Columbia, after Chamberlin and Levine flew in from Kottbus, their second landing place in Germany. To the left the flyers are seen just before they took off on their historic voyage.

MORE than thirty years passed between the day when Otto Lilienthal lay crushed under his twisted bird wings in a little village near Berlin, and the morning when harles Levine, his co-religionist, came own triumphant and weary, with one ropeller of his trans-Atlantic plane roken, in a marsh twenty miles or little more from the scene of that ther pioneer airman's triumph and efeat. Thirty years, in which the cience of aviation has advanced from ne dreams of the world's glorious mad- nen to the incredible triumphs of eality. A decade and a half, during vhich Jewish wealth, Jewish ingenu- y and Jewish courage have been avishly contributed to the advance of eronautics.

When Charles A. Levine of Brook- yn, financial backer of the trans- tlantic flight of the Columbia and ne first passenger to cross the Atlantic Ocean in an aeroplane, arrived in Ger- nany with Clarence Chamberlin, his ilot, the world's record for non-stop ight had been broken. In Berlin, evine and Chamberlin were welcomed y the Minister of Transportation and ir Navigation, Herr Koch. In his ad- ress of welcome the Minister paid ribute to Otto Lilienthal, as the father of flying" who opened the road nat led to the "testing fields" of rville and Wilbur Wright. A few iles away at Lichterfeld there was stone figure with outstretched arms, monument commemorating the Jew vho was the "father of flying."

By a coincidence equally striking, vhile Chamberlin and Levine were inging their way across the Atlantic, n New York City the title of "foster ather of commercial aviation" was eing bestowed upon Daniel Guggen- eim at the dedication of the $500,000 uilding of the new School of Aeronau- cs of New York University, a build- ng made possible through a gift of everal millions from this philan- thropist. Two important chapters were being written into the record of the Jew and aviation.

The name of Otto Lilienthal is the first that comes to mind in the story of the Jew and aviation, for his was a definite achievement based upon scientific research. Otto Lilienthal was not the first man to attempt the conquest of the air. There is, back in Greek mythology, the story of Icarus and his waxen wings—Icarus who flew too close to the sun so that his wings melted. But Otto Lilienthal was a pioneer whose venturings opened the way for progress. He was the first man to prove that it was possible for man to fly in a heavier than air machine. This he demonstrated more than a thousand times—with recklessness and daring. He gave up his life in a practice flight in August, 1896. But he had flown for more than one hundred yards at an altitude of seventy-five feet.

Otto Lilienthal was born May 23, 1848 in Anklau. From his father, who was an engineer, he received a mechanical training. If he had had his own way, he would have been a sculptor. He was a dreamer—one of those visionaries who substitute for that thing we call "common sense," a divine madness that once in a while proves to be genius. The boy Otto Lilienthal was fascinated with the flight of birds. He spent hours watching the storks on the roof-tops. He received scoldings for wasting his time, but made valuable observations which later he turned to practical use. Being a good son, Otto went to trade school in Berlin and later went to work in an engineering shop. In 1850 he opened his own factory and from several inventions developed in this factory, amassed considerable wealth. Lilienthal took up flying for relaxation, until like many hobbies, it filled his thoughts and occupied all his time.

All of his mathematical and engineering skill, and the aid of his brother, Gustav, too, went into the making of his flying machine. It consisted of a pair of bird wings with a strip of wood between, from which he hung with arms outstretched and feet suspended. His arms operated the wings. His legs maintained equilibrium. With this machine he leaped

into space from the crest of a hill, floated for a few minutes and then came to the ground. He set to work to make improvements upon his apparatus, adding another pair of planes to achieve a curve which might receive the benefit of favorable winds and tail planes at the rear for greater balance. He made flight after flight, often with an interested audience. He built a hill from which to "take off." He learned to shift and balance himself in order to take advantage of favorable winds. But on August 9, 1896 a strong wind caught his machine on the side and sent it crashing to the ground, ending the exploits of the "flying man." Not however before Otto Lilienthal had written and published an important work called *der Vogelflug als Grundlage der Flugekunst*, which was translated into English by A. W. Isenthal as "Bird Flight as the Basis of Aviation," and *Die Flugeapparte*, a scientific record of his work. When Orville and Wilbur Wright, who were bicycle manufacturers in Dayton, Ohio, began their own aeronautical experiments they built a machine on the principles laid down by Lilienthal—a glider—using man instead of motor power. Having successfully achieved their first gliding flight they began to experiment with motors. Here, too, they had a precursor in Lilienthal's experiments, for during the last years of his life the German flying man had been experimenting with motive power and had begun to employ small cylinders of liquid carbonic acid attached to his machine for motive force.

Shortly after Otto Lilienthal's death, another Jew began to experiment with aerial navigation. He was Emile Berliner, still living and beloved in the United States, who came here from Germany and entered the precarious career of an inventor. While Emile Berliner's best known achievements are the invention in 1877 of the loose contact telephone transmitter of the microphone, and the loose contact telephone receiver, the gramaphone (known as the Victor talking machine) and other inventions in the field of sound transmission and reproduction, he began his less-known researches in the field of aviation early in the twentieth century. These researches led to the building in 1907, at his laboratories, of the gyro-aeronautical motor, a light-weight revolving cylinder internal combustion motor, now widely used on aeroplanes. In collaboration with his son, Henry, in 1919 he designed the first successful heliocopter for use in direct lift aeroplanes.

With Lilienthal and Berliner outstanding among those who have contributed to advance the science of aerial navigation, we come now to the matter of the Jew as a flyer. By all accounts the Jew shouldn't be a good airman, for we hear so much these days about the "nervous Jew," and one thing an aviator daren't be is "nervous." Yet the interesting statistics collected by Mr. Julian Leavitt for the American Jewish Committee's records of Jewish participation in the World War tell us that 4,558 Jews were in the signal and aviation forces of the United States during the war—that whereas seven per cent of the total numbers of the United States' forces were in this service, the aviation and signal corps claimed fifteen per cent of all the Jews enlisted in the army and navy. Among the commissioned officers of this service there were three hundred and twelve Jews, six of whom attained the rank of Major, and three hundred and forty-three Jewish "non-coms." In peace-time, a Jew was commanding officer of the first trans-continental airship flight. And, to round out the record, we come to Charles A. Levine, first passenger in a trans-oceanic flight.

It is lamentable that a Jew always has to prove everything he claims for himself. Charles Levine might have insisted from today to doomsday that he was not lacking in courage, but he had to embark upon the most perilous journey ever undertaken by man in order to prove it. But in doing so, he set his name down among the immortals and provided another epic of our day.

Charles Levine was a very poor boy who became a millionaire before the age of thirty. Born in North Adams, Mass., the son of a Russian immigrant, he found his first employment as a stable boy at the race tracks. When he grew too large for that, he turned to buying metal junk and thence entered the second hand building materials business. He worked for a time with the Moissant Aviation Company on Long Island and learned much about aeroplane machinery and acquired a zest for flying. He had become wealthy before the United States entered the war, when he was barely out of his teens, but he amassed a fortune selling second-hand munitions materials to the government and buying surplus munitions after the war. In recent years he became known as a backer of various sports. He formed the Columbia Aircraft Company which manufactured the record-breaking "Columbia."

Preparations for the Columbia's flight had been characterized by continuous bickering between its backer and every one else concerned, until the charge of "poor sportsmanship" began to be insinuated against Levine. He answered this accusation decisively, emphatically, by stepping into the plane attired in his business suit, just before the take-off. This spectacular feat, if it served no other purpose, helped to focus attention on the Jew's contribution to aviation. Daniel Guggenheim, president of the American Smelting and Refining Company, created in 1926 the Daniel Guggenheim Fund for the Promotion of Aeronautics, and set aside $3,000,000 to make air travel as safe as land and sea travel.

Presenting the $500,000 building to New York University, Mr. Guggenheim said:

"I dedicate this building and its equipment to the youth of the country, confident in the knowledge that through their education and training and their efforts and accomplishments the science of aeronautics in this country will be advanced to that point which will place it in the forefront of the world's leaders in civil aviation."

Prominent men from all branches of the science of aviation were on hand to praise the man who has done so much for the future of aviation. Chancellor Brown of New York University declared that Mr. Guggenheim was the "foster-father of commercial aviation" in this country. He called attention too, to the Guggenheim expedition sent out to search for the lost French aviators, Nungesser and Coli.

Professor Alexander Klemin is in charge of the Guggenheim School for Aeronautics. At present it has an enrollment of forty-five students, but for next year the department has a greater enrollment than any other individual section of the engineering college. The endowment of this school and the foundation for furthering aeronautical progress has been called the greatest financial contribution ever made for peace-time progress in aviation. Grants have been made by the Foundation to the Massachusetts Institute of Technology, University of Michigan, Leland Stanford University and California Institute of Technology for the purpose of creating schools similar to that at New York University for the training of aeronautical engineers.

In the Public Eye

Felix M. Warburg

Felix M. Warburg

THOUSANDS may come and go between Europe and America unnoticed, but the return of Felix M. Warburg to New York last month from a half year's tour of the world was the occasion for many gatherings to welcome him; and the attention of the nation's Jewry was centered on what he would have to say about the needs of our people abroad. His visit to Palestine, it is said, will bring forth a ten-year program for the rehabilitation of the Holy Land, and his observations in Russia will greatly effect American Jewish relief in that country.

Mr. Warburg has become the leader of leaders in matters relating to the good of his people through many years of varied efforts in their behalf. He is chairman of the Joint Distribution Committee which has saved the lives of thousands of Jews in Eastern Europe. He has been chairman also of the New York Federation of Jewish Philanthropic Societies, and serves as an executive or director of numerous hospitals, welfare and educational institutions.

Born in Hamburg, Germany, in 1871, Mr. Warburg came to this country as a young man. He is a member of the banking firm of Kuhn, Loeb & Co.

Judge Irving Lehman

Judge Irving Lehman

IN 1898 Columbia University graduated Irving Lehman as a lawyer. Last month the University called him back to confer upon him the Degree of Doctor of Law in recognition of the distinction that he had gained for himself as a jurist.

Judge Lehman occupied the bench of the Supreme Court of New York State from 1908 to 1924. In the latter year he was elected Associate Judge of the New York Court of Appeals on the nomination of both parties, and in this capacity he still serves.

His devotion to Jewish causes may be seen in his activities; he has been president of the New York Y. M. H. A., and now is president of the Jewish Welfare Board, honorary chairman of the Intercollegiate Menorah Society, a trustee of the Jewish Theological Seminary and a prominent Ben B'rith.

Otto H. Kahn

LONG recognized as America's leading patron of arts, Otto H. Kahn now has identified himself with Jewish cultural movements. He heads a committee whose aim is to construct a theater in Palestine for the Habima, the Hebrew players of Moscow.

Banker and friend of artists; organizer of railroads and sponsor of musical undertakings; industrial leader and champion of education — between these extremes ranges the rich personality of Mr. Kahn.

Otto H. Kahn

Mr. Kahn was still in his twenties when he became a partner of the banking firm of Kuhn, Loeb and Co. Soon the country began to hear of a very young man who was the financial genius behind many of the largest railroad transactions. Then Otto H. Kahn was heard of in connection with cultural endeavors, which under his patronage, have placed America in a creditable position in the world of art.

Besides innumerable business associations, he is president of the Metropolitan Opera Co.; honorary director of the Royal Opera, London; vice-president of the New York Philharmonic Society; director of the American Federation of Arts; Chairman of the National Music Week Committee; trustee of the Museum of French Art; trustee of Rutgers College, Massachusetts Institute of Technology and Carnegie Institute.

Abram I. Elkus

TO MENTION only the better known distinctions of Abram I. Elkus —that he is a great lawyer and a great diplomat —would be to omit an honor of which he is most proud. For ten years he was the president of the Free Synagogue, and last month he was unanimously elected its Honorary President.

Abram I. Elkus

Many times Mr. Elkus has been called to serve in public affairs. He is seen as a champion of labor; he was a member of a State commission that brought about an improvement of labor conditions and he was largely responsible for the code of Labor Laws in New York. In 1926 the late President Wilson appointed him ambassador to Turkey. He is honorary chairman of the B'nai B'rith Wider Scope Committee, a Grand Officer in the French Legion of Honor and has been decorated with the Grand Cross of the British Empire, but for all his honors and his interests in public affairs, he is seen with the humblest of his people, serving and leading them.

Dr. E. R. A. Seligman

THE FIRST American ever to receive the noted Emile de Laveleye prize of the Royal Academy of Sciences, Letters and Fine Arts, Belgium, is Dr. Edwin R. A. Seligman, professor of political economy at Columbia University.

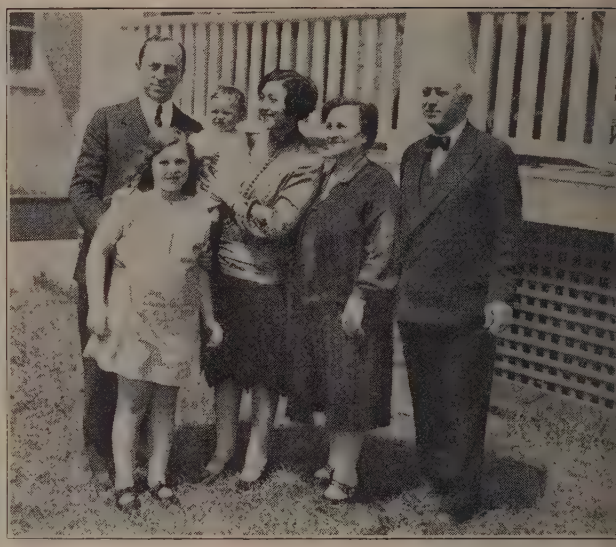
Besides being associated as an officer or a member with more than two score of national and international learned societies, Dr. Seligman has served as the advisor in economics to numerous public commissions, among them the President's Committee on Unemployment in 1912, the New York Legislative Committee, and the League of Nations.

Dr. E. R. A. Seligman

News in Views

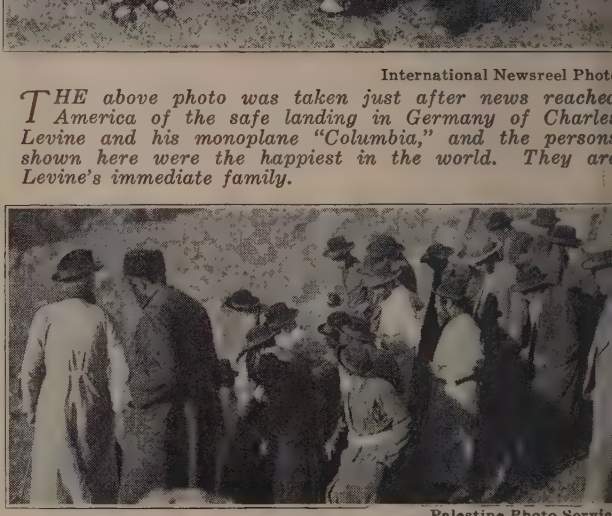
Photo by Hamburg-American Line

FELIX M. WARBURG and his party during their trip abroad visited the famous Buddhist temple at Rangoon, Burma, where they honored the native custom by entering the shrine with hats on and shoes off. In the picture above, left to right, are James H. Becker, Mr. Warburg, Mrs. Arthur Lehman, Miss Helen Lehman and Arthur Lehman.



International Newsreel Phot

THE above photo was taken just after news reached America of the safe landing in Germany of Charles Levine and his monoplane "Columbia," and the persons shown here were the happiest in the world. They are Levine's immediate family.



Palestine Photo Servic

IN the interesting picture above, Chassidic pilgrims are seen on their way from Safed to Meron, Palestine, to celebrate the Festival of Lag Beomer.

TYPES of Jews of India appear in the picture below. The gentleman without a hat, seated, is Dr. Alexander Goldstein, of Palestine, who recently visited India on a Zionist mission, and with him are teachers of a Hebrew school in Bombay.

BRONZED Jewish peasants with the "ghetto stoop" gone, like those seen above, were types that Felix M. Warburg saw on his visit to the Russian Jewish farm colonies. Returning recently from a world tour, Mr. Warburg brought recommendations for the future help of these farmers. The above photo was taken in the colony of Kamenovka.

Photo by Jewish Daily Forwar

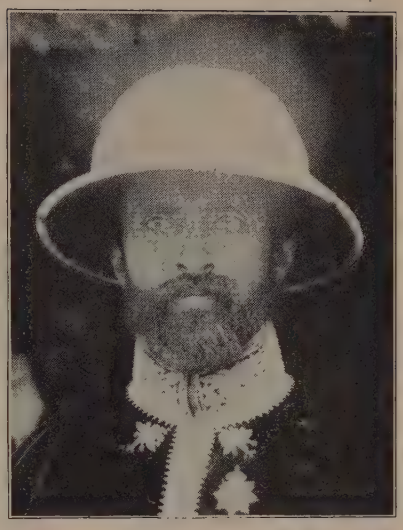


Photo by International Newsreel

EMPRESS Zauditu of Abyssinia (above left), and her nephew Ras Tafari (right) proudly boast of being descendants of King Solomon and the Queen of Sheba. Their subjects claim to have Jewish blood.

ALFRED M. COHEN (above left), president of the Independent Order of B'nai B'rith, with Rabbi Louis L. Mann, of Chicago, were photographed in their stateroom just before they sailed for a three months' tour of Europe. During his travels, Mr. Cohen will visit principal B'nai B'rith centers. Meetings and social functions have been arranged in many European cities in his honor.

Photo by International Newsreel

THE Welfare Department of New York City last month was shaken by the charges of three Jewish internes of Kings County Hospital that they had been subjected to brutal hazing at the hands of Christian physicians. The three appear above with their attorney. They are, left to right, Dr. Edward Katskee, Dr. Louis Borow, Nathan Sweedler, the attorney, and Dr. Hyman Solovay.

Palestine Photo Service

THE Festival of Lag Beomer in Palestine brought thousands of pilgrims to the grave of Simon Hazaddik near Safed, for a Chassidic celebration. The above picture shows the crowds gathered at the walls of the historic tomb.

BELOW is seen part of a crowd in costumes and masks that made merry during a recent street carnival in Jerusalem.

Photo by Jewish Daily Forward

One-Half of Wider Scope Quota is Raised

TEN great months in the new effort of American Jewry were completed on July 1st. They culminated in the announcement on that date that very near $1,000,000 had been pledged towards the support of the cultural program by which the B'nai B'rith Wider Scope Committee aims to accomplish the survival of Judaism in America. During the ten months of the Wider Scope Campaign something happened which gave the most confirmed pessimists a brighter outlook upon the future of American Judaism.

Representatives from many States met in the councils of the Wider Scope Committee to discuss the problem: How may we survive? And they returned to their people, telling them of new conceptions that were giving life to Israel—the conception of survival through cultural advancement—and of how the Wider Scope Committee was promoting this movement through the cultural agencies of the B'nai B'rith—the Hillel Foundations at colleges, which trained Jewish students for leadership and the Aleph Zadik Aleph which in the same manner served Jewish youth outside of the college campus. The program of the Wider Scope Committee inflamed the imagination of the nation's Jewry as no other appeal had succeeded in doing. As important as the raising of one-half of the $2,000,000 Wider Scope quota is the effect that the campaign has had upon the main body of American Jewry.

* * *

THE million dollars was raised in four American Districts of the B'nai B'rith. The approximate sums raised in each of the Districts are: District No. II, $325,000; No. III, $125,000; No. IV, $175,000, and No. VI, $375,000. The three remaining Districts will open their campaigns at the conclusion of the summer season, in an effort to complete the $2,000,000 quota of the Wider Scope drive by January 1st, 1928. Among these three is District No. I with a quota of $750,000. The launching of this District's campaign in the fall, simultaneously with the meeting of the National Wider Scope Committee in New York, will mark the high point of the drive. The response of District No. I will be the ultimate test of the appeal of the Wider Scope program. District No. 1 includes New York City which, with its two million Jews, holds the balance of success in any American Jewish movement.

In the leadership of Maurice Bloch the Wider Scope Committee finds assurance of a favorable conclusion to the drive in District No. I. Mr. Bloch recently was elected president of the District and is also vice-chairman of its campaign. He is the minority leader in the New York Assembly and his association with Jewish religious, educational and social enterprises has always been a determining factor in their success. Upon his election to the presidency of the District, Mr. Bloch received a message of congratulation from Governor Alfred Smith, expressing confidence in his ability.

* * *

DISTRICT No. II is re-assembling its forces for a whirlwind finish to its drive in the Fall. With eighty-two per cent of the District's quota pledged, the rest of the work is expected to be comparatively easy. The District may even exceed its quota. Sums raised in Cleveland and Zanesville were not included in the eighty-two per cent, and Kansas, Indiana, and a number of cities in Ohio, Missouri and Kentucky remain to be covered before the campaign in District II is completed.

In Indianapolis the Wider Scope Campaign will be conducted jointly with the United Welfare Drive. Louis J. Borinstein and Isidore Feibleman, first vice-president of District II, will lead the Wider Scope effort in Indianapolis.

Some cities will combine their Wider Scope campaign with the building fund drive of the Cleveland Orphan Home. This method has been tried with great success in Toledo where the joint quota was over-subscribed.

A note of joy was injected into the District Convention at Toledo when Emil Mayer, District Campaign Chairman, announced the progress of the Wider Scope drive. Inspired with enthusiasm, the delegates pledged their utmost efforts towards furthering the campaign in communities where it is still to be conducted.

* * *

PITTSBURGH is coming into the home stretch after a very intensive campaign, which was directed by Leo H. Lehman. The drive opened with a banquet at which Joseph L. Kun, president of District No. III, delivered an appeal. Dr. Boris D. Bogen, National Director of the drive, was the speaker at campaign luncheons held June 17th and 24th.

Pittsburgh is the center of intensive campaign activities throughout Western Pennsylvania, of which section Leonard S. Levin is chairman.

The following are the patrons of District No. III, those persons who have given $1,000 or more to the Wider Scope Fund: Charles Topkis, Harry H. Goldberg, Benjamin M. Golder, Joseph L. Kun, Albert H. Lieberman, Jacob Singer, Harry G. Sundheim, Maurice L. Wurzel, Albert M. Greenfield, Louis Needles, Charles Kline, Henry J. Walter, Samuel W. Salus, Jacob D. Lit and Samuel D. Lit.

* * *

COMMUNITIES throughout the Western and West Coast States, which comprise District No. IV, are alive with Wider Scope Campaign activity. Butte, Montana, Santa Rosa, Santa Cruz, and Santa Monica, Calif., and Everett, Washington, now are in the midst of their drives. Stockton, San Bernardino, Modesto, San Jose, and Pasadena, Calif., Boise and Pocatello, Idaho, Tacoma and Aberdeen, Washington, and Victoria and Vancouver, Canada, are at the zero hour, prepared to enter the campaign at an early date. San Francisco, Portland, Oakland and Los Angeles will include their Wider Scope effort in their community welfare drives. Sacramento, Salt Lake City, Spokane, Seattle, Fresno and the State of Arizona have already reported pledges to the Wider Scope fund, and all in all, about $175,000 of the District's quota has been assured.

* * *

THE campaign in St. Paul opened last month at a meeting at which Dr. Boris D. Bogen and Julius M. Kahn, President of District No. VI, were the principal speakers. Milwaukee and Omaha now are in the thick of the campaign. It was expected that at the convention of District VI, in Detroit, July 2nd, 3rd and 4th, the complete quota of the District would be reported raised.

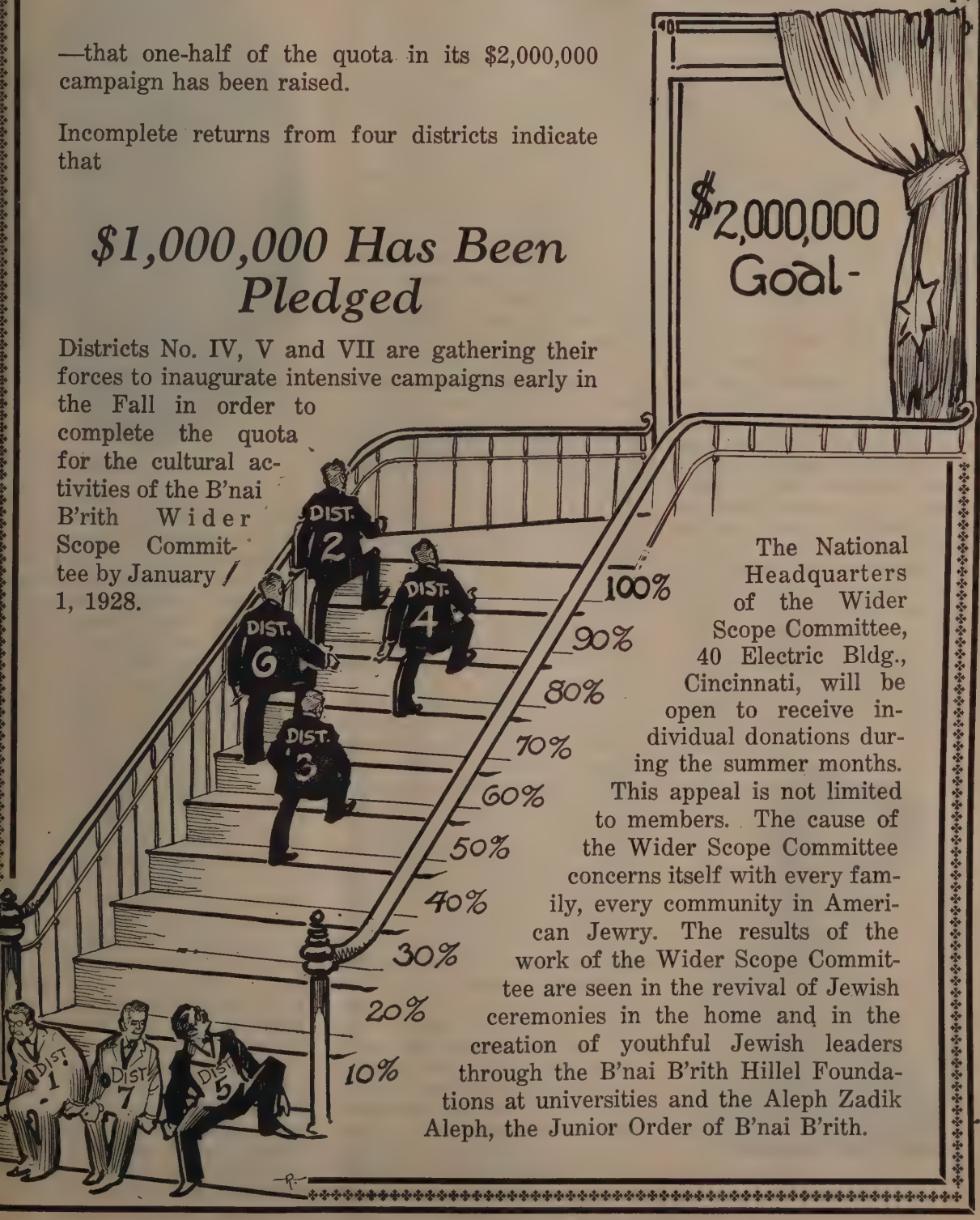
The B'nai B'rith Wider Scope Committee Announces

—that one-half of the quota in its $2,000,000 campaign has been raised.

Incomplete returns from four districts indicate that

$1,000,000 Has Been Pledged

Districts No. IV, V and VII are gathering their forces to inaugurate intensive campaigns early in the Fall in order to complete the quota for the cultural activities of the B'nai B'rith Wider Scope Committee by January 1, 1928.



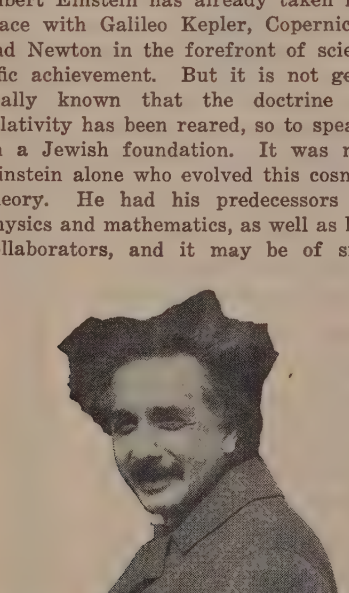
The National Headquarters of the Wider Scope Committee, 40 Electric Bldg., Cincinnati, will be open to receive individual donations during the summer months. This appeal is not limited to members. The cause of the Wider Scope Committee concerns itself with every family, every community in American Jewry. The results of the work of the Wider Scope Committee are seen in the revival of Jewish ceremonies in the home and in the creation of youthful Jewish leaders through the B'nai B'rith Hillel Foundations at universities and the Aleph Zadik Aleph, the Junior Order of B'nai B'rith.

The Jews and Relativity

By A. A. Roback

OF ALL the great revolutions in thought that have been thrust upon an unwilling world in the last few centuries, that of relativity seems to have had the most far-reaching effect in intellectual circles. Whatever might be thought of the special theories of relativity, the general doctrine is here to stay. The literature on the subject constitutes a library of many thousands of volumes and articles. There is scarcely a branch of science which has not been affected to some extent by this remarkable innovation, and yet its importance does not lie in its being an innovation but in being proven a fact. Its truth has been demonstrated more than once and all its traducers have not been able to dislodge it from its scientific throne.

It is common knowledge that the man whose name is most intimately associated with the theory of relativity is a Jew of unmistakable Semitic origin and avowedly nationalistic tendencies. Albert Einstein has already taken his place with Galileo Kepler, Copernicus and Newton in the forefront of scientific achievement. But it is not generally known that the doctrine of relativity has been reared, so to speak, on a Jewish foundation. It was not Einstein alone who evolved this cosmic theory. He had his predecessors in physics and mathematics, as well as his collaborators, and it may be of significance that the most prominent among these are Jews.



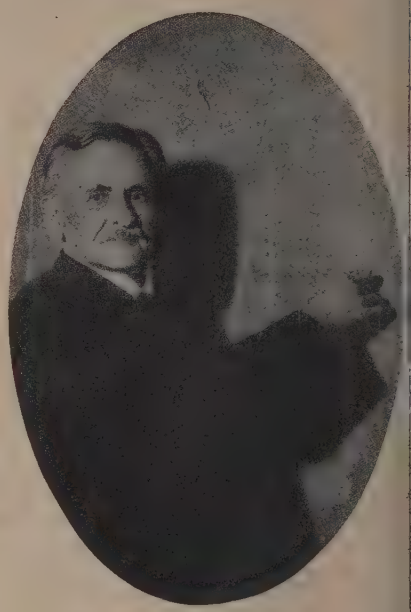
Albert Einstein

Perhaps the starting point in the development of the relativity theory was the result of an experiment made possible through the ingenuity, if not genius, of another Jew, also an Albert. It was Albert Abraham Michelson, a Polish Jew making his domicile in America, who constructed the giant interferometer which was the essential medium in the famous Michelson-Morley experiment. There were, to be sure, other experiments undertaken to ascertain whether there was an ether drift with the earth's motion or not, and possibly Michelson's rather negative result was one of several bits of evidence which were instrumental in overturning the Newtonian system; but it seems as if Einstein was more impressed by the amazing technique of the Michelson-Morley experiment in 1887 which by the way was the earliest, as well as the most accurate, of all these tests.

It is not my purpose to enter into the intricacies of the relativity theory, even were I to flatter myself in supposing that I belonged to the proverbial few who are thoroughly conversant with it. It is only as an historian approaching his subject from a certain angle, namely, the socio-psychological angle, that I am eager to bring up the matter here.

If Einstein has taken his cue from a Jew on the physical side, he has turned to another Jew on the mathematical side. The name of the distinguished mathematician, Levi-Civita in Italy is, for obvious reasons, less well-known than that of Michelson, but it was this Italian Jew who practically created the branch of mathematics called tensor calculus, which enables us to analyze manifolds of any number of dimensions. The doctrine of relativity contains so many aspects that threads must be seen connecting it with a number of different scientific branches.

It is a pity that those who consider Lorentz a Jew are mistaken about his origin, for it was this Leyden mathematical physicist who served as the forerunner of Einstein, in that he supplied the famous "transformation" formula for turning one set of co-ordinates (say, at rest in an ether) into another set (in motion with a given velocity). Lorentz has so often been



Albert A. Michelson

represented to me as Jewish by his students, and looks so much like his great compatriot Josef Israels, that at one time there was no doubt in my mind that he belonged to Einstein's race. Even Weyl, the chief exponent of relativity after Einstein, supposed that Lorentz was a Jew, but to make sure I took the liberty of addressing the question, which at times is rather delicate, to the man himself, and his reply was an explicit denial that he was of Jewish descent. Lorentz's "foreignness" in this regard somewhat lessens the solidarity of the Semitic builders of the relativity conception, but Lorentz, I understand from some of his students, is so modest as to give Einstein all the credit for the discovery, and he even refers to the transformation as the Einstein equation.

If, however, Lorentz could not be added to the list of Jewish scientists who might be regarded as the midwives of the relativity principle, at least one other brilliant Jewish name can be added to our record—that of the lamented mathematical giant, Minkowski. It was he who supplied the notation for the great symphony which Einstein conceived. According to Hermann Weyl, ("Space-Time-Matter," English translation of the fourth German edition page 173), "the adequate mathematical foundation of Einstein's

iscovery was first given by Minkowki . . . to him we are indebted for he idea of a four dimensional world eometry, on which we based our argunents from the outset."

Weyl himself, who ranks as the leadng authority on relativity next to Eintein, and whose original investigations n the subject have been universally ecognized, has also been taken for a ew in many quarters, perhaps because is name sounds Jewish. Again I hought it best to have the fact on ecord, and Professor Weyl was kind nough to advise me in writing that e did not come from Jewish stock. n his case we might almost tell his Nordic origin from his appearance.

In America, the chief exponent of he relativity theory is Ludwik Silbertein, formerly lecturer at the Univerity of Rome. The second enlarged dition of his "Theory of Relativity" as recently been published by Mac-Millan. Some years ago, Silberstein, who is at present with the Eastman Kodak Company in Rochester, was inited to give a series of lectures on elativity by the University of Toronto which also undertook the publication of he course. He gave similar courses at he University of Chicago and Cornell Jniversity.

We must not forget that the theory f relativity also provoked a great deal f discussion in the academic philoophical world, and here again we find hat those who showed a mastery of he subject and made a deep impresion on workers in that field by their enetrating analysis of the concepts, re Bergson and Cassirer. There have een, of course, many other writers who dealt with the philosophical phase f this universal doctrine, but the works of the French Jew and the German Jew tower above the rest.

No wonder Count Alfred Korzybski, himself a deep student of the implicaions of relativity, writes me that whenever he finds it necessary to peruse a book in connection with his investigaions, he almost always finds it to be he product of a Jewish author, which fact, he goes on to say, discloses not only Polish but also Jewish elements in his results.

The best biography of Albert Einstein is written by Alexander Moszkowski, and even if it bears the earmarks of a Boswellian attitude, it is none the less fascinating. *Apropos* of the purpose of this article, there is a striking sentence in this biography, which goes to show that even in his early youth, Einstein was influenced by a Jewish work. "A new world was opened for him," Moszkowski tells us, "when he made the acquaintance of A. Bernstein's comprehensive popular books on scientific subjects." ("Einstein, the Searcher," page 225, English translation.) This same Aaron Bernstein, who wrote *Vogele Maggid* and other Jewish novels, also apparently wrote the first letter of relativity in Einstein's plastic mind.

Jewish Adversaries of Einstein

It would be a mistake to conclude that Einstein has attracted all the Jewish philosophers and scientists to his theory, although in a circular which came with the *Archiv fur Geschichte der Philosophie*, I once came across a plea which, among other things, would indicate that the Jewish scientific workers have made it their business to give wide currency to Einstein's doctrine. The charge is rather familiar, but we shall see presently through whose offices the Einstein theory came to be universally accepted in scientific circles.

For the present, let us note that one of the chief opponents of the Einstein conception is Professor Oskar Kraus, at the German University of Prague, a Jew, who because of his attachment to the philosophy of Brentano, undertook to demolish a solidly built edifice with rather theoretical weapons. Brentano represented a certain absoluteness in philosophy. Although he renounced his priesthood, he yet was possessed of the Roman Catholic spirit, and it is this spirit which now possesses Kraus and makes futile passes against an iron-clad knight.

Conclusions and Reflections

I fear that some readers who are altogether sold to the slogan that "science knows of no nationality"—until, naturally, their own country's scientists are under discussion—will frown upon the idea of casting the principle of relativity in a Jewish mould. They will explain the Jewish associations in the development of this conception as due to sheer chance, or they will, after the fashion of a Jewish professor of philosophy, dismiss the matter impatiently with the remark: "What have the Jews to do with relativity? If they are interested in the theory, it is because they are always active in every new movement." This is an attitude which reminds us somewhat of the profound declaration that "not Homer wrote the Iliad but another man by the name of Homer."

If Michelson, Minkowski, Levi-Civita, and other Jews all had a hand with Einstein in the establishment of the great principle, only as a result of chance or coincidence, then the line between a coincidence and a miracle almost vanishes. In self-defence for broaching this delicate subject, I may call attention to the fact that the issue between the House of Israel and the principle of relativity has already been picturesquely and good-humoredly brought up by a non-Jew. Perhaps this revelation will relieve my burden.

In The Scientific Monthly of July, 1926, Dr. Paul R. Heyl, of the National Bureau of Standards of the United States, vividly describes a number of experiments that were conducted to disprove the Einstein theory. He himself, in fact, confesses that his own crystal weighing experiments were "indeed undertaken by the experimenter in a spirit of definite skepticism regarding Einstein's theory, which appeared (to one who had learned his physics before the discovery of the X-rays) rather too bizarre and fantastic." But the negative result of the work placed the experimenter very much in the same position as that in which Balak, the king of the Moabites, found himself on a certain occasion. It requires a little self-effacement for the author to liken himself in this connection to Balak, although the analogy, to be complete, should have contained the name of Balaam instead of that of Balak.

Here Dr. Heyl reproduced effectively the well-known story of Balak and Balaam (which after so many thousands of years still finds its way into the average Jew's daily idiom), and therewith ends his stimulating article.

"The land of Moab had been invaded by the host of Israel, as the sands of the sea in number. A battle was impending, and Balak was none too certain of the outcome. He felt that he needed moral support and ghostly counsel, and he sent messengers to Balaam the soothsayer, saying: 'Come, curse me Jacob; come, defy me Israel.

"It was a professional call, and Balaam came. Balak was glad to see him. He gave him presents; he showed him much honor; he took him up to a high place where he might see the host of Israel encamped on the plain below, and he waited impatiently for the soothsayer to speak.

"And Balaam spoke the words which the Lord put into his mouth; but Balak looked at him aghast, and said: 'What is this? I called thee to curse mine enemies, and lo! thou has blessed them altogether!'"

This biblical allusion makes an excellent peroration, but this is not where

(*Continued on page* 430)

Versatile Pen

By Victor Emanuel Reichert

A Review of "*I, The Jew*," by Maurice Samuel, (*Harcourt, Brace and Co., New York, 1927*)

MR. MAURICE SAMUEL startled the world a few years ago by shouting a little harshly "*You Gentiles*" while pointing a menacing finger at it, but now, like old Stylites, he plants himself patiently upon his tall pillar, a martyr to

"rain, wind, frost, heat, hail, damp, and sleet, and snow," crying aloud: "Show me the man who hath suffer'd more than I."

Turn, for proof of this, to "*I, The Jew.*" The fiery jacket of the book at once sommersaults into your face.

There is a bit of circus nostalgia about the first half of this evolution of faith of Mr. Samuel. It is not easy reading. Perhaps that is my prejudice. But Mr. Samuel reminds me too much of the jugglers in Barnum that I used to watch when I was a little grasshopper. They always made me very nervous. I was afraid that they would drop something, spoil their act, and have to retire hastily, crimson-faced. I find it hard to listen in reverence while Mr. Samuel discourses so allusively on biology, chemistry, mathematics, sociology, physics, history, psychology, anthropology, education, religion, philosophy, art, astronomy, photography, bacteriology, philology. I'm sure, like grotesque Punchinello, I've dropped some of those vexatious balls. Then there are those terrifying footnotes with their italicised compounded German words. It requires a conscience to go through so much slaughter and come up with one's head "bloody but unbowed." You have to have the kind of glorious faith that Henley urges that no matter how charged with punishment the scroll, you are indeed "the master of your fate and the captain of your soul." Never before did I so compellingly realize the sturdy value of wading through the literary ventures of university Freshmen with the mud of the Kentucky hills still on their heels.

When we reach page 159, the atmosphere clears. Book II, covering the last hundred and sixteen pages, is infinitely better. It is really too bad that one cannot read this book in good Jewish fashion from right to left. There is poetry and passion here:

"Late one night an intermittent glimmer rose below the rim of the faintest stars, ahead of us and to the left, and grew slowly into the regular, alternating flash of a lighthouse. It was Cape St. Vincent, the furthest Atlantic outpost of the Iberian peninsula, known to the ancient Greeks as the Hesperides, the lands of the sunset, to the Hebrews as Sephared, and to us as Spain and Portugal. In the full darkness there was nothing visible but the circling light, which is set there as a warning to ships, but which for me, there and then, shone like a memorial and a sign. For I thought then that Sephared was sunk in the sea, and I remembered the story of hope and disillusionment, of momentary splendor and swift decline, the story which is wholly Spain's and partly ours. All that is strange and stirring and beautiful in the bewildering history of our exile is typified for me in Spain, that double symbol of glory and decay. It was a gallant world we set our hopes on once, made our own, gave our love to—a love which survives to this day to shame the memory of the bitter zealots who, in their little day, drove us forth. Along the shores of the Levant, among inland cities of Greece and Turkey, and even in far-off tumultuous America, the descendants of the despised infidel still speak the tongue of Ferdinand and Isabella, and mothers sing to their children in the language of Torquemada. By this place the spirit had passed hundreds of years ago, here nested a while, to be driven abroad again, still unconquerable. From the first rank—perhaps from the first place—among the nations, Sephared has declined to a subordinate station, and gives no evidence of rising again. The unquenchable vigor of the Jew, outliving the spite and brutality of a score of nations, draws eastward again, builds with a spirit as fresh and eager today as it was three thousand years ago."

I rejoice in passages such as these where Samuel, with noble poetic fervor, thrills to this theme of his people and mine,—Israel, most imperishing of the peoples of the earth, with roots deep into antiquity and yet with face-forward, finding its strength and its eternal renascence not only in that Eastern strip of memory-hallowed soil but in that quest after an imperishable Ideal which belongs to the soul-soil of the human heart. Caught between the rapacious claws of one empire after another, knowing the iron heel of conquering and ravaging armies, Israel yet endured, persisted on against pitiless, destructive and ruthless odds. Gone are the nations of antiquity with only conjecturing archaeologists to excavate the ruins of a pomp and a glory which has turned to dust. And yet, Israel endures, a miracle of life among the nations. It alone has known the secret of that rebirth which is Nature's precious alchemy. It alone treasured that elusive spirituality which might be expressed but never frozen in a form or institution.

Pharaoh sleeps under the silent, deathy Pyramids along the Nile and knows only the cold resurrection of Egyptologists, the curious gaze of museum visitors. But the Jewish people and the Jewish Ideal live on. For God has touched the heart of Israel, it would seem, with an immortality all His own. And who shall dare to believe that it was not the soul rather than the soil which turned our fathers, with an instinct unique in History, from the eternal slumber to which things material are destined to the eternal renascence which is the buoyant mystery of the spirit.

We shall not quarrel here with Mr. Samuel. Certainly he has a responsive emotional nature and when he boards a steamer bound for *Eretz Yisrael*, his lungs expand and he writes with clarity and vigor. He lifts his eyes to the hills of Judea and he somehow finds strength. Something of the joy of Yehuda Halevi comes over this essentially poetic nature. . . . .

"Beautiful of elevation! Joy of the world!"

The Voice of Jerusalem has potency! Under its enchantment, Mr. Samuel forgets all about his difficult formulas.

e remembers the Prophets of Israel. "You will understand why here," he rites, speaking of these mountains Judae, "the greatest word of faith as uttered, and the last word of desrate and contemptuous disbelief, the ame-white faith of Isaiah, and the e-white negation of Koheleth. . . . Why was it that in this place alone, en were found to write as the proph- s have written? Art not Abanah and harpar, rivers of Damascus, better an all the waters of Israel? Are ere not hills and valleys in the land the Hellenes? Is not the Nile ightier than the Jordan? The Valley the Two Rivers is broader and cher, and there are in the world eaks that overtop ten times the sumit of these hills. The vision and the oice were Palestine's alone. Why? Why? The question has drummed in y brain many years, and no one will ver answer it. But, drawing ever oser to Jerusalem, through the labynth of the hills of Judea, I felt the ncient power falling on me, and a int flush of those dread ecstacies ushed through my blood."

The publishers of *"I, The Jew,"* in eir advance blurbs, feature the apter devoted to Reform Judaism. I annot get excited about Mr. Samuel's lainly biased utterances. They are ompletely unprejudiced by even an ementary knowledge of the history nd spirit of the "Reform" movement. ut of that ignorance Mr. Samuel has ready betrayed himself in his article The Quest for Culture" in the Augst-September issue of the Menorah ournal of this past year, when he disoses of Zunz and Geiger very cavlierly. Mr. Samuel seems guilty of ratuitous, journalistic *chutzpah* when e claims that Reform, "under cover f an evasion," sought "to destroy the nstruments of Jewish survival." But ne suspects that something more than ownright ignorance is at work when amuel delivers himself of other cheap ulgarities of the circus, too closely esembling the thumb and finger anipulations of gutter-snipes to derve quotation here. One has to do a reat deal of scratching from the ecord to assert that "Reform Judaism as been the work of respectable theoists and polite apologists." But to lter a chronicle implies first to have tudied it and that may be too much of compliment to Mr. Samuel's knowldge of the history of Reform.

It is true that the pioneers of Reorm together with some of their outstanding disciples who are still championing its cause were hostile to the nationalist interpretation of Jewish history. They wished to emancipate themselves from the ghetto introversion of the *galuth* psychology. They wished to emphasize what they felt were the natural, the spiritual, the universal, the humanistic religious elements of Judaism. They wished to be free men in a free world, to reassert the potency of prophetic idealism on a planet that had not yet taken to heart the burning message of Israel's gloriously and singularly inspired seers. They wished to give Israel new life and vitality in a new world. They wished to create a self-reliant Diaspora Judaism for an ignominious Ghetto Judaism.

Mr. Samuel's *"I, The Jew"* has lucid intervals. He is best when he is describing the sea or sky or the distant mountains. These subjects do not demand the discipline of research, the confinement of study. His pen is graceful when it yields to the beauties of Nature. He really should settle down on some fertile bit of Palestinian soil and write poetry. It may not sell as well as diatribes against Reform but it will probably be pleasant verse, colorful and tinged with honest emotion.

Communications

Editor, B'nai B'rith Magazine:

I want to commend your editorial headed "Some Stirrings Among the the Young" dealing with debates between Hillel Foundations. I think a series of such debates, not only among University students but in every town where there is a Jewish congregation, small or large, would go a long way in opening the minds of the Jewish young people on Jewish questions and on Jewish Ideals.

I would like to see I. O. B. B. sponsor such a movement not only for places where they have Hillel Foundations but, in every town where there is a B'nai B'rith Lodge.

The subject for these debates should be left to a Committee of Rabbis and I am almost certain that we could increase the knowledge of Judaism among our young people—something that is needed very much these days.

SAM D. BROOKS,
Corsicana, Texas.

No. 3
of
A SERIES OF AD-CHATS
About the
HOTEL McALPIN
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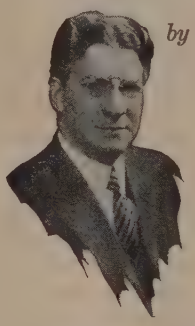

by Arthur S. Lee
Managing Director

A New York Palace of Modern Comforts and Old Courtesies

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And what you do find here you won't find elsewhere.

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I dislike the use of superlatives as much as any man, but I am at a loss to describe the McAlpin and not use them.

The McAlpin is the feature hotel of New York because it is a hotel of features.

Sincerely, Arthur S. Lee

P. S. When you wire your reservation (at our expense or register, just mention B'nai B'rith—it will identify you.

The Jew at Home in Mexico

THE slow, measured pad of hoofs penetrates the sleep of a man huddled against the front of his mud-hut. It seems miraculous that an inert portion of the yellow wall has come to life. From beneath the drooping sombrero a face appears, dark as an Indian's, but not so bulbous.

The face turns lazily towards the sound. At once it grows tense with interest. This is no ordinary man that is approaching atop a mule. A strained balance is apparent in his position. Despite the heat, the bearded stranger wears a coat and a derby, which the native sometimes sees on rare visits to the city. He is perched between two large bundles.

The native calls to his wife who appears in the doorway followed by a train of children. They smile broadly at the stranger's awkwardness in dismounting. He greets them in Spanish spoken with a peculiar foreign accent. Mexicans like their foreigners.

"From where do you come—who are you?" the Mexican asks cordially.

"I come from over the sea. I am a Jew," the stranger answers.

Judio! Judio! The family chatter excitedly among themselves. *Judio!* It is a name that the Christians of Mexico call each other when they mean "usurer." This Mexican family had never before seen a Jew.

* * *

In obstinate silence they watch the Jew unpack his bundles. Then their faces light up with the brilliance that is revealed—handsome knives; shining pots, light as a feather, that will not break; mirrors—you see them in the city but never out here; the children look at a mirror for the first time and they grimace at their reflections.

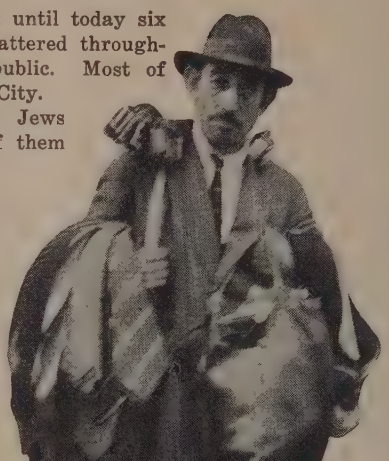
How much for these knives? What can you pay—one peso for three knives? So cheap—one peso for three such fine knives? Why, the foreigner is no usurer. Come back again. Come often. The Mexicans like their Judio. He visits them many times bringing them ordinary useful articles which are new to them. And so cheap.

* * *

The Jewish immigrant first appeared in large numbers on the Mexican scene in 1924, just after the enactment of the American Immigration Law. He has been followed by his family, his friends and relatives from Poland, Lithuania and Russia, until today six thousand Jews are scattered throughout the Mexican Republic. Most of them live in Mexico City.

There were always Jews in Mexico. A few of them would come off the boats each year, and in their bewilderment, would go for assistance to Joseph L. Weinberger, a business man of Vera Cruz, who has been a resident of Mexico for twenty-five years.

But in 1924 the immigration problem became so overwhelming that an immigrants' bureau was opened in Mexico City with Mr. Weinberger in charge. Since July, 1926, the bureau has been maintained with the assistance of the Emergency Refugee Committee.



"Judio! Judio! The Mexicans like their Judio."

* * *

Mr. Weinberger delivered a report of the work of the bureau before a joint meeting of representatives of the B'nai B'rith and of the Emergency Refugee Committee in New York last month. It tells of industries and trades established by the Jewish immigrants in Mexico with the help of the bureau. For instance, there are thirty-eight shoe manufacturers who last year produced 200,000 pairs of shoes. The report further tells of the work of the bureau in adjusting the domestic life of the immigrants.

Nearly all of the Jews are self-supporting. You ask an immigrant how goes it with him, and he answers with a shrug of the shoulders:

"Machman a leben." Which means he is infinitely better off than he was in the old country, and that he would not return even if he had a chance.

* * *

All in the report is about what Mexico has done for the Jew. On his way through Cincinnati, Mr. Weinberger told the other side of the story—what the Jew has done for Mexico.

The Jew is a civilizing and energizing force in Mexico. Into the remotest parts of the Republic he carries the simple yet neces sary articles o household us which in their mi or way give th Mexican a glimps of something be ter to hope fo The Jew sets th pace of competitio in industry, educa tion and cultur which quickens th leisurely progres of the Latin Re public. His chi dren are taking th scholarship honor Two hundred an fifty of them ar enrolled in the pub lic schools of Mex ico City. He ha his dramatic per formances, his con certs and his news paper.

The Mexican does not resent th activities of the stranger. He frater nizes with him, and even at the con certs in the Y. M. H. A., Mexicans ma be seen sitting with their Jewis friends. Picturesque Yiddish word have found their way into the small talk of the Mexicans, and lo and be hold! the herring, Lithuanian delicacy is now sold in Mexican shops where i never before had been heard of.

* * *

The Jews who are in Mexico lik the country. Physically they are bet ter, and spiritually and materially they are more contented than they were in the old home. Bringing thei families to Mexico, they have definitel severed connections with Europe, an they have quite willingly given up their early desires to enter the Unite States. Many of them have becom Mexican citizens.

But for all this, further immigra tion to Mexico is not encouraged b leaders of the B'nai B'rith and th Emergency Refugee Committee Mexico at present is incapable of ab sorbing large masses of immigrants and if the Jews in Mexico are fairly well off, it is because there is such a comparatively small number of them

Jacob Plessner

An Interpreter of Character in Bronze

By Israel Auerbach

Jacob Plessner

E JEWS are reproached with having no love for nature, with being too spiritual, too intellectual. And yet there is within us a deep longing for "things," and a passion- e love for the "work of one's hands." nd where this longing exists, there so will be found the ability to create r the longing is but the imminent xpression of the creative power. In e Ghetto, among the East European ewish masses, and in the Jewish ant- eaps of the large cities, only the isure was lacking that would have nabled that love and aptitude for eative efforts to develop. Give the ew a sense of security, so that he will not be obliged constantly to change his environment—give him a chance to grow under normal economic conditions, and he soon will manifest an astonishing productivity that will arouse the wonder of those who do not know him.

Jacob Plessner was fortunate in his origin. He came from the quiet semi-ghetto of the German-Jewish East Posen; his environment afforded him close contact with nature. From his ancestors, the famous Talmudists, he inherited his fine spirituality and capacity for precise observation. Plessner, as a child, displayed artistic talent and, at the same time, gave no indication of being able to find contentment or advancement in business. So there was nothing for his parents to do but to give free rein to his talents. He was apprenticed to a sculptor in Berlin and attended, first an artisans' school and later an art academy, only in the evenings and on Sundays. His masters were Ernst Herter and Paul Meyerheim, and his chosen fields of art were portrait and animal sculpture. His relief, "The Plowing Peasant," and his animal sculptures won him admission to the Great Berlin Art Exhibition. In 1901 he was awarded the Rome Prize of the Michael Beer Foundation for his relief, "Return from the Harvest." Of the many works which he produced during his two years in Rome, the sculpture, "Beggar Women of Perugia" attracted the greatest attention at exhibitions in Rome, Munich, Vienna, Amsterdam and Dresden. Queen Wilhelmina, of Holland, was one of the purchasers of his productions.

Plessner's association with the B'nai B'rith of Germany has resulted in several fine works. Notable among them are his placque of Berthold Timendorfer, a brother Ben B'rith, and the fountain in the garden hall of the B'nai B'rith Lodge House at Berlin. As a member of Montefiore Lodge,

Plessner is a permanent guest at the House.

In his sculptured portraits, Plessner is at his best. Sculptures of his father, of Dr. Arthur Kahn, another prominent Ben B'rith of Germany, and of Moses Mendelssohn, the latter of which is in the art collection of the Greater Berlin Jewish Community, are masterpieces in their faithfulness to character. They are permeated with the soul and spirit of the men they represent; they are bronze embodiments of idealistic flights of fancy, of sad experience, of wisdom. One has only to see the half-uplifted right hand of Mendelssohn to obtain a complete, unforgettable impression of the character of this man who combined the qualities of Socrates, Hillel and Pestalozzi. Just as masterly is the bust of the "Young Roman" which epitomizes the distinguishing traits of his race.

We obtain an insight into the soul of the artist from his "Beggar Women of Perugia," quite the most beautiful of Plessner's creations. It reflects a great love for the human creature, a warm sympathy for the sorrows of existence. In the faces of the two blind women is the artist's disdain for the arrogance of society. If this work contains a dumb, yet eloquent reproach of the human system, there is an almost philosophical critique upon human manners in many of his animal sculptures. His "Tete a Tete" seems to smile knowingly and to hint that the distance between our life and that of the lower animal is really not so very great.

Some of Plessner's works are purely imaginative. They include "The Return from the Harvest," "The Bookworm," copies of which are in great demand among book-lovers, and the various fountains which combine humor and the simple joy of life. However, Plessner does not belong to that category of artists with whom imagination is the primary force. Bold, startling outlines, "creation out of nothing," are not his style. He approaches existing objects as an observer and a discoverer. Only after he has sufficiently studied and explored them do they arouse his fancy. Then he tirelessly sets to work to enrich them, to interpret them in a manner that will bring their truth to the surface. Plessner cannot be content with a hasty, impressionistic or expressionistic sketch, but requires the full, real and spiritual totality represented in the subject he has chosen.

The Jews and Relativity

(*Continued from page* 425)

the matter rests for us. We must go on further in our search. As psychologists, have we not a right to ask whether or not the gap between Newton and Einstein bespeaks the gulf between the Semite and the Aryan? Our search may be fruitless, but the question nevertheless suggests itself. Newton's mind could not conceive a space that was not absolute. Einstein was ready to deny even to time an absolute character, so that when Lorentz suggested that the only way to reconcile the negative results of the Michelson-Morley experiment was to posit an artificial time side by side with a real time, Einstein was quick to perceive that *both times were real but relative to the observer.* Both he and Minkowski gave the most emphatic expression to the principle that space and time together go to make up a single continuum.

What, then, characterizes Einstein's type of thought? We know it was a bold step to take in the first place. While others were seeking to explain the experimental results with as little damage as possible to the existing conception of physics, Einstein dared to change the whole point of view and on the basis of that speculation, built up a new system. It was no less an illustrious mathematician than the late Henri Poincaré who spoke enthusiastically about the originality of Einstein's mind and the thorough-goingness with which he followed his trend of thought to its ultimate conclusion.

I do not wish to claim that none but a Jew could have formulated the principle of relativity in its definite form. That were perilously near committing the fallacy of *post hoc ergo propter hoc,* or in a broader view, it would simply be a case of faulty generalization. But it is, I think, justifiable to hold that Einstein, being a Jew, might have found it easier to cut himself loose from the absolutistic moorings than his gentile colleagues.

The Jewish mind, it would seem from a survey of Jewish thought, is less susceptible to dogma, to rigid conventional discipline than, let us say, was the Greek mind. The latter always aimed at definition; and what is definition but setting a limit to a concept, laying down laws? In Jewish philosophy from Philo to Spinoza, we find the dictum, *Omnis determinatio est negatio* —"Every determination is a negation," playing a prominent part. The Jews were not scholastic in the real sense of the term. Some of the mediaeval Jewish philosophers were, of course, influenced in their method by their non-Jewish contemporaries, but where in Maimonides, Ibn-Gabirol, Kreskas and Gersonides do we find the absolutistic method pursued by St. Thomas Aquinas, the prince of Roman Catholic philosophers?

The Jews, possibly because of their constitutional make-up, steered clear of the Scylla of absolutism and the Charybdis of nihilism (Gorgias in Greece and the Hindus in general). Even the most pessimistic of Jewish thinkers, Ecclesiastes, is, as the late Morris Jastrow called him, a gentle cynic, probably comparable in this respect with the great half-Jew, Montaigne. Out of such soil, relativity can very well be expected as a product.

It is my belief that a theory, principle or even law, *must be in us first before we can discover it in nature.* Millions of people may have the same facts before them without seeing the unity to which they point. Is it not possible, then, that certain cultural groups are prone to make certain discoveries rather than others? Evolution as a theory may have been cultivated by German and French biologists and naturalists, but it was by Englishmen that the evidence reached its crystallized form.

Similarly, the principle of conservation of energy was rather a German product than a French discovery, although many Frenchmen worked along these lines.

We are all trained to see and interpret natural phenomena in much the same way, but there is always a *personal equation,* and it is my contention that the personal equation contains an unknown *national* quantity, which sets the world athinking.

In the development of the relativity theory, it is perhaps significant that the Jewish stamp is found at almost every turn. Were Einstein, alone of all Jewry, responsible for the vast physical transformation, the connection between relativity and the Jews could be regarded as wholly fortuitous, but where the names of Michelson, Levi-Civita, Minkowski and Silberstein are all associated with Einstein's achievement, one begins to feel that the "Elders of Zion" have unwittingly conspired to explain the world's most baffling phenomena, and apparently have met with success.

Wayfaring in Provence

(Part II)

By Israel Cohen

Marseilles

THE port of Marseilles had always appeared to me to be a place of transit through which one rushed to catch a ship for some far-off land, rather than a city which one ight enjoy for its own sake; but this as a mere prejudice, probably shared y many, of which I soon was cured. or, apart from beholding the ingenious anging bridge, which can transport alf-a-dozen motor charabancs and heir human freight gently over the ater dividing the old town from the ew, and the more amazing tunnel hrough the bowels of the foreland by hich vessels might pass straight into he waters of the Rhone; and apart rom being thrilled by the romance of he sea-girt isle of the Chateau d'Iff, acred to the memory of Monte Cristo, had only to watch the ceaseless flow f variegated traffic to find enough in- ellectual refreshment to tickle even the ost jaded palate.

Seated in one of the big cafes in the umultuous Cannebiere, opposite the Bourse, we saw a veritable kaleidoscope f humanity reveal itself before us on he margin of pavement. Men and omen of all nations, of all creeds nd climes, who had landed for a few dle hours until their ship was ready gain to bear them away, strolled long in an endless procession. Brawny rgentinians and dapper Japs, dusky ingalese and flaxen-haired Swedes, reeks and Malays, Algerians and mericans—they filed along in every ariety of color and costume, of hysique and physiognomy, of speech nd gesture, some lingering, others hur- ying, but all gazing around in indolent uriosity.

Presently, in the midst of all this notley parade, there emerged a trangely familiar figure—a bearded ld Jew, shuffling along with bowed ead and weary limbs. I seemed to have een him often before and in different laces—in the crowded Ghettos of ilna and Warsaw, of Kovno and iga, of Vienna and Bucharest; but in ll those cities he was at home, and his face bore a look of resignation, if not of contentment. Here he trudged along as an alien, friendless and forlorn, not an idle sight-seer like all the other people around him, but a woe-begone wanderer, without any goal in view. Our eyes met for a spell, as though attracted by some strange telepathic impulse, and then he was swallowed up in the swirling throng.

The next day, being the solemn day of New Year, we wended our way to the synagogue. It is a modern and imposing building, standing back a little from the narrow street in which it is situated, the space between the entrance and the tall railings forming a convenient exercise-ground for the little knots of worshippers who came out in quest of fresh air. The French flag fluttered aloft from either gate in honor of the great day, and a policeman was on duty to see that the fervour of devotion did not bubble over, perchance, into some emotional outburst. Within, there was a large and animated congregation, which showed that though Jewish life was decaying in the interior of Provence it was still fairly vigorous in what the mediaeval traveller, Benjamin of Tudela, described as "a city of princely and wise citizens." Not only the body of the shrine but the two women's galleries were filled, and as the day was warm and few windows were open, the air was oppressive. The men presented a strange contrast to their co-religionists in any English synagogue, not so much in appearance —although there were many Algerians and Tunisians among them—as in attire, for among the whole of that devout assembly there was not a single silk hat. There were all kinds of other headgear—bowlers of London pattern, Trilbies of different hue, straw hats, cloth caps, even the peaked hats of two or three Jewish soldiers, and the quaint cylinders of the cantors, but though I scanned every row of worshippers from the entrance doors to the Ark, my eye did not light upon the sheen of a single top-hat. Even the president, who occupied an elevated pew near the Ark, bravely sported a covering of straw. I

A corner of Marseilles.

wondered what the warden of a West End synagogue would have thought, had he seen this multitudinous array of irreverent headgear. The most distinguished-looking hats of all were those on the heads of the beadles. They were magnificent structures, shaped like the cocked hats of a Lord Lieutenant, and adorned with a white and red cockade. The rest of the attire of those functionaries, in keeping with their hats, consisted of black coat-tails, white tie, and a silver shield on the breast suspended by a chain round the neck. Not even the Marshall of the City of London could have stalked with a prouder bearing than the senior beadle, as he headed the procession of the cantors and the scrolls of the Torah through the thronged aisles to the Ark, which was draped, not with a curtain of symbolic white, as in England, but with a brocade of palish brown. And the Rabbi, clad from head to foot exactly like a padre, must have felt a little thrill of pride as he saw the flock crowding round the scrolls, which they were so eager to touch, if not with their lips, with the corner of their *talith;* while the women high above, many of them with a dark lace

mantilla over their heads, threw out their hands in an imaginary caress, and kissed the tips of their fingers.

The assistant cantor blew the *Shofar* with ease and vigour, and also with unusual rapidity, which was due to his reading the notes himself instead of having them called out by his colleague. He had scarce concluded the last blast when there was a cry and a disturbance. A man had fallen in a fainting fit and was immediately lifted up and taken out into the fresh air.

My neighbor, glad to welcome a stranger, told me that this was the only synagogue in the city, and that the Jewish community had grown, since the war, owing to the arrival of many Jews from the other side of the Mediterranean as well as in smaller numbers, from Russia and Poland. The community followed the Portuguese rite, to which the immigrants from Eastern Europe could not easily adapt themselves, and the latter, therefore, were allowed to hold a service of their own in the vestry-room. Would I like to see it?

The Ashkenazi congregation was a typical Polish *Chevrah*. There were about three dozen men and women, with a sprinkling of children, in a small room entered from the courtyard. The door was wide open owing to the heat. The worshippers were following listlessly the fervid roulades of an amateur precentor, and every now and then one of them would walk out to cool his perspiring brow. I looked on from the doorway, restrained from entering by the oppressive atmosphere, when suddenly I perceived my old man of the previous day. He came shuffling out with heavy tread. "Shalom!" I greeted him. "Whence comes a Jew?"

"From Berditchev," he replied wearily. "From a land of misery and bondage, where Jews are treated as in Egypt in olden times."

"And *wohin?*" I asked.

"Only the Most High knows," he said wistfully. "I have five children in different parts of the world, and I am waiting for the means to go and join one of them. I have one son in Chicago, another in Buenos Aires, a daughter in Montreal, a fourth son in Johannesburg, and a fifth in *Erez Israel*. I have written to all of them to send me money to buy a shipping ticket, so that I can go away from here. Whichever child sends me the money first, to that land I shall go. At present I know not whether I am going to the east or to the west, or to the south—or how long I have yet to remain here."

"And is it all the same to you to what land you go?" I asked.

"What a question," he answered, in a tone of righteous reproach. "The nearest land is to me also the dearest. I always dream that my son in *Rishon-le-Zion* will come to my help first."

"May your dream soon come true," I said.

The piercing blast of the *Shofar* resounded through the courtyard, and the old man shuffled back to resume his prayers.

Juan-Les-Pins

MIDWAY between the fashionable attractions of Cannes and Nice there has sprung up of recent years on the Rivera a pleasure resort which basks just as freely in the burning sunshine, but which can be frequented even by those who do not belong to the plutocracy. It abounds in pine trees, which have given it part of its distinctive name, but whether it is called Juan by reason of the legendary sojourn in its vicinity of Don Juan, or the actual presence in its midst of some modern disciples of that amorous adventurer, is a problem that I cannot undertake to solve. As one surveys the happy, laughing crowd on the beach, some plashing in the shimmering waters, and others disporting their bronzed bodies on the golden sand, one would think that this was the last place in the world where one would hear an echo of the *Judenschmerz*, or be tempted to discuss any phase of the complicated Jewish question. And yet it was in these exhilarating surroundings that I came into contact with a personage whose career exemplified some of the hardships and paradoxes of Jewish life.

She was a young woman who came down to the beach every morning with a novel of Marcel Proust in the original, over which she pored, through smoked glasses, with religious devotion. That in itself, and on that particular shore, would not have aroused either my curiosity or my notice. But she spoke with an unmistakable American accent, and that was sufficient to mark her out as a rare phenomenon, for even if it were usual for an American woman to read Proust in French, it is certainly uncommon for her to stay in any place on the Continent for more than forty-eight hours. And this American lady, so I heard, had already been here over a month, as the scorched skin of her arms and neck testified only too well. But as soon as conversation was started, after the unconventional preliminaries of strand etiquette, I was surprised to find that she was not a real American after all.

"I have lived in America ever since I was a little child," she said: "That accounts for my accent."

"But aren't you an American citizen?" I asked.

"I was," she replied hesitatingly. "But what I am now I really cannot say."

After a little diplomatic maneuvering she became somewhat more communicative.

"The fact is, I was born in Kharkoff of Jewish parents. I was married to an American and left New York with an American passport. But as I didn't get my passport renewed within twelve months after leaving the States it is no longer valid."

"But how does that deprive you of your American citizenship?" I urged.

There was a momentary embarrassment, and then the explanation was vouchsafed. She had divorced her husband some months ago, and that act, together with the expiration of her passport, had deprived her for the nonce of citizenship and of all political protection. She could not resume her Russian nationality, for she had no birth-certificate to attest her origin, nor could she speak a single word of the tongue of her native land. She was, in fact, an outlaw.

She laughed as though she had not a care in the world, and yet her position was embarrassing. She could not go back to the country in which she had spent the greater part of her life and which had moulded her into her present personality. Nor, without a passport, could she go to any other country. She could not obtain such a document from the Soviet Government without some proof that she was entitled to it, and if she did obtain it and wished to return to America she would be subject to the Russian quota fixed by the American Government and have to wait years before her turn came.

"What about Palestine?" she asked, with a flash of hope. "I confess that I am not a nationalist, but then—you understand."

"I am afraid that to go there you must also have a passport, even if it's only a Nansen passport, which is given to refugees."

"But I'm not a refugee," she said despairingly. "I'm only an outlaw."

And she sought distraction in the enthralling pages of Marcel Proust.

News of the Lodges

A Message from Hon. Adolf Kraus

Editor's Note: The B'NAI B'RITH MAGAZINE *in former issues recorded some of the distinctions conferred on Hon. Adolf Kraus, former president of the Order, and his good wife, on their golden wedding anniversary. Brother Kraus, through the medium of the Magazine, wishes to express his gratitude for attentions paid him. He has done so in a communication which, in the words he has chosen to describe the messages of others, may "stand well among the classics of literature."*

DURING the month of January of this year my wife and I celebrated our golden wedding. In connection with that event an elaborate entertainment and dinner was arranged by the Chicago Lodges, which was attended by about fourteen hundred people, perhaps as large and fine a gathering of representative Jewry as was ever assembled in the city of Chicago. A few days after this event my wife and I took what might be called a golden wedding trip to California, where we remained until May 1st. Upon returning home I learned that more than six hundred congratulatory letters, and fully as many telegrams, had been received in my absence in California, and by arrangement of the Chicago Lodges these were delivered to the Secretary of the District Grand Lodge who had them all beautifully bound up in book form and delivered to me upon our return home. About twenty of these letters and messages had been received by me before our departure for California, but the first knowledge I had of the others came to me upon receipt of the bound volume. Formal acknowledgment of the letters and telegrams were made by the Secretary as received and the plan of the Chicago Lodges to surprise us upon our return home with this bound volume of messages, this further beautiful testimonial of their loving thoughtfulness, was completely successful.

I feel, however, that the formal acknowledgment of these wonderful missives to me on that occasion is not sufficient. Since receipt of the volume I have read each message, all of which speak the language of love and kindness and many of which are so beautifully written that they could stand well among the classics of literature.

I am too sensible of man's limitations, and particularly of my own, to account myself worthy of even a small part of the praise that is so generously bestowed upon me in these messages for what it is conceived I may have tried to do for the benefit of our people and of humanity. All I can possibly claim credit for are good intentions coupled with feeble efforts to carry them forward, and without the support and encouragement and the assistance of brave hearts and willing hands like those of the writers of these messages, I could have done nothing at all.

The realization, however, of my unworthiness of the praise received, did not—humanlike—diminish the pleasure I received from reading these messages, a pleasure which in a young man might have been manifested by smiles but in an old man—may I confess it—was manifested by tears which blurred the written page. Why? I do not know. But this I do know, that in those tears there was no sadness but only joy, the joy of an old man who is thus beguiled into the belief that his life may not have been lived in vain.

My dear friends, again I thank you one and all. ADOLF KRAUS.

* * *

McKEESPORT (Pa.), Lodge, one hundred strong, went to Pittsburgh last month, and conducted a Flag Day celebration in the headquarters of the local Lodge No. 44. Nearly all Pittsburgh B'nai B'rith and representatives from nearby lodges were there.

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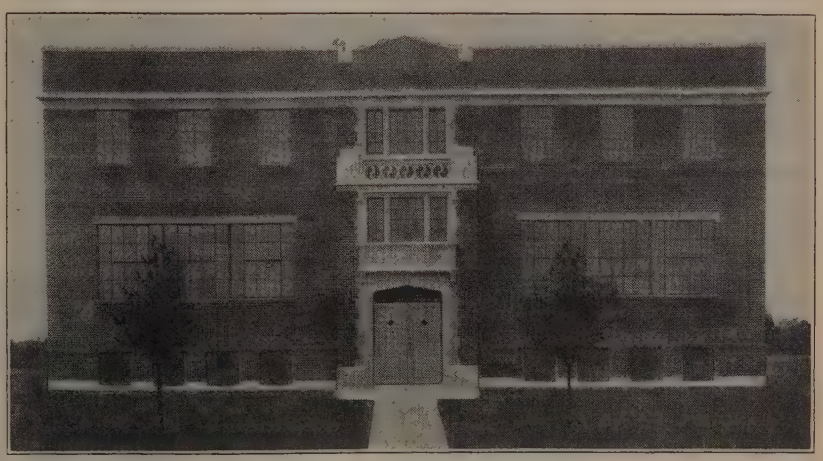
WITH more than five hundred delegates planning to attend, and with a stimulating program scheduled, the Sixty-Fourth Annual Convention of District No. IV, at Long Beach, Calif., June 26th, 27th and 28th, was expected to be of greater importance than any previous meeting in the history of this Grand Lodge.

* * *

NON-JEWS of Santa Cruz, Calif., joined in making a success of a card party given last month by the Ladies' Auxiliary of local B'nai B'rith Lodge No. 1050 for the benefit of the National Hospital at Denver. In charge of the affair were Mrs. Magidson, Mrs. Cohen, Mrs. Favorman and Mrs. Lieberman.

* * *

ISIDOR COHEN, prominent Ben B'rith of Miami, Fla., has written a history of Miami Jewry from 1896, when the Jewish population of that city numbered two souls, until the present, when it totals six hundred families. Mr. Cohen was one of the original two settlers. The history has been published in several Miami papers.



All roads of B'nai B'rith in Western Pennsylvania led to Erie on July 4th when several new buildings were dedicated at the B'nai B'rith Home for children. Above is a picture of one of the buildings.

The Home, which is sponsored by District Grand Lodge No. 3 and maintained principally through the contributions by various lodges in the District, occupies beautiful and spacious grounds, and in its equipment, is one of the finest Jewish orphanages in the country.

A program of varied entertainment kept the visiting B'nai B'rith and their families occupied throughout the day.

N. M. Jacobs

ON JULY 10th, N. M. Jacobs, a member of David Lubin Lodge, Sacramento, Calif., came to the one hundredth year of his life. He is believed to be the oldest living member of the Order.

Mr. Jacobs joined the Sacramento Lodge, then Etham Lodge, in 1873. He is one of the Jewish pioneers of California and counts among his closest friends a number of the nation's prominent figures who have come out of that State.

Mr. Jacobs enters the second century of his life in the prime of physical condition. He smokes his cigars, eats and sleeps well, takes his daily walk, reads without glasses, and has his own ideas and a youthful sense of humor. The B'nai B'rith greets its centenarian and hopes that his youth may remain with him for many more years.

* * *

"BEGGAR ON HORSEBACK," the play chosen by the B'nai B'rith Hillel Foundation Players of Ohio State University for their final performance of the season, required the technique and experience of veterans and in neither respect were the actors lacking. The unusual scenic affects demanded by the play were effectively executed.

* * *

THERE was a Wider Scope Committee confirmation ceremony in New Castle, Pa., last month. Rabbi Samuel H. Goldenson, of Pittsburgh, officiated in the confirmation of thirty-four children, and Joseph L. Kun, of Philadelphia, president of District Grand Lodge No. III, delivered an address.

At a reception in the evening gifts were presented on behalf of the Wider Scope Committee to confirmants whose fathers are members of the Order.

ARARAT Lodge No. 13, Hartford, Conn., this year celebrated its Diamond Jubilee. Among the honored guests who attended the celebration were James J. Davis, Secretary of Labor; E. J. Brainard, Lieutenant Governor of Connecticut, and Mayor Norman C. Stevens, of Hartford.

* * *

THE membership of District No. II has grown to 12,650, and thirty new lodges were added to the District during the past year, it was seen from the report of Sec. L. H. Freiberg, delivered at Dis. convention in Toledo, last month.

One hundred and fifty-five delegates and a large number of guests heard the interesting reports of the activities in the District. Sidney G Kusworm, representative of the District on the Executive Committee of the Order, told of the Hillel Foundation at Ohio State Univ. which has succeeded in engaging the interest of more than one-third of the Jewish students in Jewish affairs.

The special feature of the Memorial Day session was an address by Robert S. Marx, of Chicago, a former Cincinnati judge and captain of infantry in the World War who was decorated for gallantry in action.

The 1928 convention will be held in Columbus, O.

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BESIDES contributing a sum of money from the Lodge fund, Manhattan-Washington Lodge, New York City, is asking its members to subscribe to the $1,500,000 building fund campaign of the New York Y. M. H. A. An appeal sent out by Philip Cowen, secretary of the Lodge, who was one of the founders of the New York Y. M. H. A., states that the present Y. can accommodate only 1,000 boys while facilities are required for 3,000. Many homeless young men who apply for shelter must be turned away, he said.

DR. ISADORE D. BRONFIN last month was appointed Medical Director of the National Jewish Hospital at Denver.

Dr. I. D. Bronfi

Dr. Bronfin's training and years of practical experience in the treatment of tuberculosis have given him an outstanding position in the medical profession. H was house surgeon at the Beth Isra Hospital in New York, and later superintendent of Beth Israel Hospit in Boston, organized the first Jewis training school for nurses in New Eng land.

At the Denver hospital, which i cludes the newly-completed B'n B'rith Infirmary, he will have at h disposal the most modern facilities f the treatment of tuberculosis and i complications.

* * *

BEAUTIFUL camp Neskowin Oregon, conducted by Portla (Ore.), Lodge for children between t ages of seven and sixteen, began i fifth season July 3rd. The camp under the personal supervision Harry M. Kenin, of Portland Lodge.

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LAST month a large class of bo moved into Camp Tawonga Cisco in the Sierras, which is co ducted annually by the Y. M. H. A., t Y. W. H. A. and the B'nai B'ri of San Francisco. The camp seas for girls at Tawonga begins the midd of this month.

* * *

ALL boys gether — we members of Lou iana Lodg Shreveport, th non-Jewish frien and their sons at Fathers and So Banquet given the Lodge l month. A B Scout troop we the guests honor.

A. B. Frey spoke for t fathers and Sim Herold, a memb of the troop, spo for the boys.

Officers of District VII

Above are the officers of District No. VII elected at the recent convention of the District in Memphis. From left to right, they are Maurice Hirsch, president; Charles Jacobson, first vice-president; A. D. Engelsman, second vice-president, and Archibald Marx, treasurer.

FOOT HEALTH

for every member of the family

STYLE *for her*

Smart, graceful and colorful are the new Cantilever models for this season. Their high, snug arches support the foot and lend it aristocratic distinction. The rounded toes are modish and comfortable.

The new Cantilevers offer such a variety of colors that the most discriminating woman will find it easy to select shoes for any costume. There are attractive two-tone effects, beautiful shades of brown, delicate light tan shades, rose beige, grey, white and the shining black of fine quality patent leather or kidskin . . . . all the newer shades beautifully made up in walking oxfords, formal oxfords and pumps.

PROTECTION *for them*

Children's feet need a correctly shaped shoe because they are so sensitive and so easily harmed. In Cantilever Shoes, children's feet are safe. For these natural shoes keep the growing foot in correct shape.

The arch of the Cantilever Shoe is of flexible, all-leather construction; therefore foot muscles are free to exercise and maintain the strength required to hold the 26 bones of the foot in arched formation. Roomy toes, snug heels and natural lines give the Cantilever Shoe splendid fitting qualities. It wears well, looks well and keeps the foot healthy.

FOOT FREEDOM *for him*

When a man comes home all tired out, with his feet aching, he ought to have the comfort and helpfulness of Cantilever Shoes. There is no need for him to endure shoes that nag his feet when he can wear an easy pair of Cantilevers and enjoy complete foot freedom. These are the shoes that help so many business and professional men to stand the pace of today.

The new Cantilever models for men have plenty of style. They are shaped just like a man's natural foot, with ample room for the big toe which gives the final leverage in walking. Cantilever Shoes have a flexible shank and they function with the foot instead of working against it.

Where to buy Cantilever Shoes

Every member of your family will be fitted conscientiously at the exclusive Cantilever store in your locality. If you do not find the local store listed in your telephone book under "Cantilever" write the Cantilever Corporation, 410 Willoughby Avenue, Brooklyn, N. Y., for the address and a new booklet.

Cantilever Shoe

COMFORT ~ THROUGH ~ FLEXIBILITY

Across the Seas

LODGES throughout England and Ireland participated in the arrangements to accord a fitting welcome to Alfred M. Cohen, President of the Constitution Grand Lodge, upon his visit to London the week-end of June 17th. Mr. Cohen installed the officers of the newly-established District Grand Lodge of Great Britain and Ireland on June 19th. Delegates from most of the lodges in the District attended this event and welcomed the President with a demonstration never before taken place in the English B'nai B'rith.

Various social functions were held in Mr. Cohen's honor and the important meeting of the District Grand Lodge was postponed until his arrival.

The District officers installed are S. Rowson, Grand President; Joseph A. Hamwee and M. Gordon Liverman, Grand Vice-Presidents; Dr. Samuel Daiches, Grand Treasurer, and J. H. Taylor, Grand Secretary.

Mr. Cohen left for a three-months' tour of Europe on June 11th, and during his travels will visit principal B'nai B'rith centers in Germany, Czechoslovakia and Austria. He is accompanied by Dr. Louis L. Mann of Chicago.

Points included in Mr. Cohen's itinerary and dates on which he was expected to be at each place are as follows:

London, June 17 to 24th; Amsterdam, June 25th and 26th; Hamburg, June 28th to July 1st; Berlin, July 1st to 7th; Prague, July 10th to 12th; Vienna, July 16th to 19th; Zurich, July 24th to 26th, and Paris, August 20th to 26th.

Mr. Cohen will arrive in New York on Sept. 4th.

* * *

Though the District Grand Lodge was not officially installed until June 19th, it has been functioning with great effect for nearly a year. This was seen from the reports delivered at the meeting of the Grand Lodge in London on that date.

Delegates of the various lodges reported on their investigation of the advisability of establishing B'nai B'rith Lodges in English universities, which would serve a purpose somewhat similar to that of the B'nai B'rith Hillel Foundations in American colleges. In most cases it was seen that principally because of the existence of other Jewish students' organizations, the time was not yet ripe for the formation of university B'nai B'rith Lodges. However, a resolution was adopted urging lodges in college towns to enroll in their membership students of twenty-one years of age and over.

The one successful effort of the lodges to bring into existence separate college B'nai B'rith organizations was that of the Edinburgh Lodge which obtained an agreement from the Jewish Students' Association of Edinburgh University to join the Order.

* * *

An interesting sidelight on the practices of English B'nai B'rith was reflected in a motion adopted by the Grand Lodge which granted an application for membership to twenty-nine residents of Southport. The motion called the attention of the new Southport group to a provision forbidding the appointment "to high office in the Lodges of those persons following the profession of money-lending."

* * *

When the constituent lodges were called upon by the Grand Lodge for reports of their individual activities, the First Lodge of England engaged the attention of the assembly with its announcement of a unique committee which is functioning as a sort of information and good-will bureau for members of the Order. This committee is working tentatively along these lines:

Assisting members both of English and foreign lodges, when in London, with guidance, advice or in any other practical way.

Giving information to foreign inquirers regarding schools, prospects of young men coming to England, etc.

Finding accommodations in Jewish surroundings for children or adolescents sent from abroad for educational purposes.

Making inquiries about English relatives of foreign members.

Giving advice, as far as possible, on business matters.

* * *

The First Women's Lodge of England reported on the Stepney Jewish Girls' Club which it conducts and supports in one of the poorest districts of London. Members of the Club are taken on Sunday excursions into the country and are given summer vac tions. They have their dramatic gro and other social and educational acti ties.

The Lodge finances other agenci that are concerned with the welfare women and children, among them t Tudor House Convalescent Home whe seventeen beds in the children's wi are maintained by the Lodge.

* * *

A proposal was considered for t co-operation of the B'nai B'rith in e tending the work of the Jewish Heal Organization to Jewish communiti outside of London. It was urged th provincial lodges take the initiative setting up in their localities under t direction of the Jewish Health Orga zation, committees representative the Lodges and of leading commur institutions.

The purpose of these committe would be to promote health educatio to institute a system of medical supe vision in Jewish schools, and to co-or nate the local health activities with t work of the Jewish Health Organiz tion in London.

NEWEST of lodges in District XI is W. Michael-Sachs Lodge Konigshutte, in East-Upper-Siles which was installed recently by I Leon Ader, President of the Distri The officers are Max Danziger, Pre dent; Dr. Herlitz, Vice-President; M Plaut, Corresponding Secretary, and Cohn, Financial Secretary.

Another new lodge in District XI is Concordia Lodge at Kattowitz.

THE course of lectures on Jewi subjects for non-Jewish audienc which is sponsored by the B'nai B'ri in England, is seen already to be ha ing its desired result. A recent a dress on "The Jew of Today," d livered by Rev. A. A. Green before t South Place Ethical Society, Lond was heartily received.

Rev. Green said that the Jew of day is an exemplar of loyalty to tra tion which is alive in his heart—mair the tradition of the ethical code th was received by his forbears in t Wilderness of Sinai. The Jew, he sa is the most tolerant person in t world, being free from animosities, a recognizing no monopoly of virtues any particular religion.

This *SENSATIONAL Tire - - the Dayton Stabilized Balloon - - - smashes all Mileage Records - - - Its Matchless Performance *outstrips* all expectations

YEARS before its appearance, Dayton's engineers and chemists heralded the introduction of the balloon by developing the Dayton Thorobred Cord—*the pioneer low air pressure tire.* And today the Dayton *Stabilized* Balloon—the product of these same engineers and chemists—is equally revolutionary.

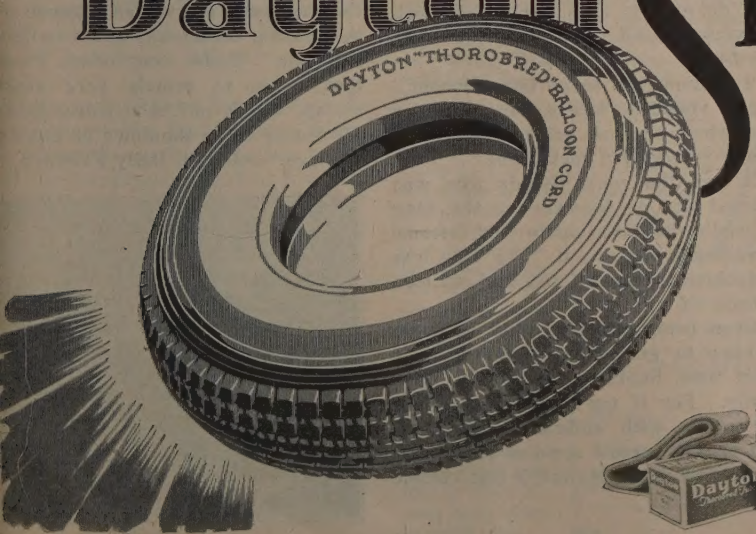
Stabilized construction absorbs road shocks and distributes wear evenly. Flat, center-traction thread has complete four-point road contact. No singing, no rumbling. Quick-grip, quick-release non-skid gives lightning "get-away" and perfect safety at all speeds.

Stabilizing bands of friction rubber draw the center of tread parallel to center of rim, thus preventing "Shimmying." The rubber is especially compounded and tempered—by an *exclusive* Dayton process. It is strong and durable—and will outlast extra thousands of miles of toughest driving.

You can ride more miles, faster miles, cheaper miles and easier miles on Dayton *Stabilized* Balloons. Ask any one who uses them and they will tell you this is true. Go to the Dayton dealer near you and examine a Dayton *Stabilized* Balloon. You'll see a truly great tire value!

THE DAYTON RUBBER MFG. CO.,
Dayton, Ohio

Dayton *STABILIZED BALLOONS



ON WHEELS OF LARGE DIAMETER—install Dayton Thorobred Cords—superlative tire values that smash all mileage records. The Dayton Thorobred is *the pioneer low air pressure cord*—the first to combine comfort with safety and endurance.

Dayton Thorobred Extra-heavy Tubes. Grey—of finest rubber. Red—of purest antimony. Steam-welded and reinforced at valve base. They will hold air.

Measured from the Neck Up

SHIMON was standing on the bank of a river when a stranger, dressed in a bathing suit, approached and asked:

"Is this river deep enough for diving?"

"I never go in myself; however, yesterday I saw a man in there with water up to his neck. But—"

"Was he a tall man?" interrupted the stranger.

"Yes, very tall, but—"

"Thanks. That's all I want to know. It's deep enough for me." And with these words the stranger dived gracefully into the stream. But his head became embedded in the mud which was just a foot below the surface, and he stood there feet uppermost. After he had extracted himself from the mud he demanded of Shimon:

"Didn't you tell me you saw a tall man in here yesterday with the water up to his neck?"

"So I did," Shimon answered, "but you didn't give me a chance to explain. When I saw the man he had just made the same mistake you did." —Jewish Daily Forward.

Louis XXXII Must Be Twin Beds

AN East Side couple had struck it lucky and began to furnish a sumptuous new apartment uptown. They went in for period furniture and among other things, ordered a Louis the Fourteenth bed. After measuring himself carefully against the bed, the husband said:

"It's a beautiful bed, this Louie the Fourteenth, but it's too small."

"All right," the wife agreed, "we'll exchange it for a Louis the Sixteenth."

What's in a Name?

BERELE probably believes with Hillel that "he who has acquired a good name has enriched his manhood." Berele visited his native village in Russia after a number of years in America.

"Ah, Berele," a friend greeted him, "I hear that you have made a good name for yourself in America."

"Oh, yes indeed, I have," Berele answered. "Here I was called Berele Finkelman, and in America I am 'Mister Fine.' "

SOME of our readers are keeping their libraries well supplied with books by contributing jokes to this page. You know, Humoresque gives prizes of good books every month for the best stories. It's easy to win one. The chances are you're constantly hearing good Jewish yarns but immediately forget them. All you you have to do is jot them down and mail them to us, and likely as not you'll receive a book.

We're sure your community has developed its own little jokes that are unknown to the rest of our readers. That is the interesting thing about Jewish humor. Every Jewish community creates its own brand typical of its life. Wherever Jews settle, jokes come into being, along with synagogues, schools and industries. We're told that even the refugees in Mexico are developing a Mexican-Jewish humor.

Winners of books this month are Sarah Marder, 23 Spring St., Taunton, Mass.; Harrison Gans, 421 Twenty-first Ave., San Francisco, and Mrs. J. Schwartz, 724 Hamilton Blvd., Ft. Wayne, Ind.

The Retort Discourteous

SAPHIR, a Jewish satirist of Austria, once was accused of writing for money by a jealous rival.

"I do not act thus," said the rival, drawing himself up proudly, "I write for fame."

"I admit the soft impeachment," Saphir rejoined, "every one writes for that which he most grievously lacks—I lack money, you lack fame."

It was the same Saphir who was ordered out of Bavaria by the king to whom Saphir's satire had become exceedingly distasteful. The king was a dabbler in poetry and had written a book of verse.

Upon being asked whether he could manage to get out of Bavaria in a short time, Saphir answered: "O, certainly. For if my own feet will not carry me with sufficient rapidity I can always borrow some of the superfluous feet in his Majesty's last volume of verses."

Dutiful Son

A MAN had ordered a load of ha from a farmer. At lunch time th farmer's boy came to say that the loa of hay had upset in the street. Th man assured the boy that the misha could easily be corrected, and urge him to have a bite to eat before goin for the hay.

"Papa won't like it," the boy r sponded. But the man answered tha he would fix it with papa, and insiste that the boy remain for lunch.

After the meal the host asked:

"Now aren't you glad you stayed?

"Papa won't like it," the lad r peated.

"And why should your father o ject?" the other questioned.

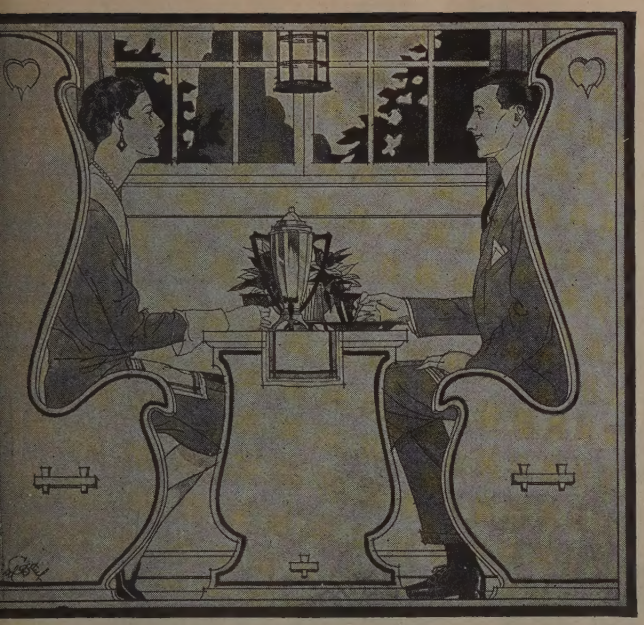
"Well, you see, papa is under th hay," the boy answered.—Jewish Dai Forward.

The Diplomatic Guest

YUDEL came to a friend's house f a brief visit. At the end of a mon he had not yet even hinted the da of his departure. So the friend ar his wife decided upon a plan th would speed Yudel on his way. Th wife was to make some soup whi the husband would say was no goo A heated argument would ensue, a Yudel would be called upon for h opinion. No matter which one h would agree with, the other would pr tend to be angry and order him o of the house.

Next day the soup was prepared a the argument started as planned. A the climax, Yudel was asked to judg

"Well," Yudel responded, "seei that I am to remain here anoth month, I will not take sides, becau it's better there shouldn't be any ha feelings."—Jewish Daily Forward.



ISN'T it a pleasant thought to know that Mazola is as good to eat as the fully-ripened golden corn from which it comes? In other words, Mazola is an absolutely pure vegetable oil—preferred by modern housewives because foods fried in it are greaseless—because it is equal in richness to butter for shortening—because there is no finer oil for salad dressings regardless of price—and finally because it is economical and efficient—all three uses—frying, shortening and salad dressings—from a single can.

Five New Suggestions for Breakfast

from Ida Bailey Allen's New Book

"THE MODERN METHOD OF PREPARING DELIGHTFUL FOODS"

NOTE: *These recipes have been selected from Mrs. Allen's New Book of 112 pages ntaining over 275 unusual suggestions for pre- ring tempting dishes. This valuable book, und in durable board covers, will be sent post id for ten cents—a price which does not cover e cost of production even in large quantity lots. is the desire, however, of the makers of Mazola at every housewife have a copy—hence the low ice of 10 cents. Please use coupon below.*

PROBABLY no meal is more of a problem to a woman than breakst. With a limited variety of shes to serve, breakfast may easily come monotonous. For this reason e makers of Mazola have had Ida ailey Allen include over 50 new eas for a breakfast change in her w book—"The Modern Method Preparing Delightful Foods"—e of which are offered on this ge.

These recipes have been prepared a woman who has made cooking r life work—each recipe has back it the assurance of perfect results, oviding, of course, it is followed curately as given and with Mazola d the other products mentioned. the panel, top of page, are a few ief remarks regarding Mazola hich explain the desirability of ing this pure vegetable oil.

EGGS POACHED IN MAZOLA

Pour enough Mazola in a frying pan, to rely cover the bottom, and heat. Break the gs, one at a time, into a saucer, slide into e Mazola, dust with salt and cook so wly that the egg will not be browned about e edge. Baste the yolk occasionally with a ttle of the hot Mazola.

BAKED OMELET SOUFFLE

4 eggs — *½ tablespoon Argo or Kingsford's Cornstarch*
3 tablespoons hot water — *1 tablespoon Mazola*
½ teaspoon salt — *⅛ teaspoon pepper*

Heat the Mazola in a quart-sized baking dish, rubbing the sides with the hot oil. Separate the eggs, beat the whites stiff and the yolks till creamy. Add the cornstarch, water and seasonings, fold in the whites, transfer to the heated baking dish and bake twelve to fifteen minutes in a hot oven, 375 degrees F.

CODFISH OMELET

2 cups hot mashed potato — *2 eggs, separated*
1 cup shredded codfish, scalded and drained — *Pepper to taste* — *1 tablespoon Mazola*

Combine the codfish and potato with the egg yolks beaten light. Fold in the egg whites and spread in a medium-sized frying pan in which the Mazola has been heated. Make the mixture quite thin, cook until well browned, fold over, slide onto a platter and garnish with parsley. This is particularly good served with Fried Tomatoes or Spanish Sauce.

BROWNED PAN FISH

Dress the fish and dust with salt and pepper. Roll in fine dry crumbs to which a little Argo or Kingsford's Cornstarch has been added—one tablespoon to a cup of crumbs. Pour enough Mazola in a medium-sized frying pan to barely cover the bottom and saute the fish in this, first on one side, then the other, taking care that they do not brown too rapidly. It should take about eight minutes for small fish like perch. Serve with a garnish of sliced lemon, water cress, or radish roses.

CORNED BEEF HASH AU GRATIN

2 cups chopped corned beef — *Milk to moisten*
2 cups chopped cooked potatoes — *Mazola* — *Coarse bread crumbs*
1 small onion put through food chopper

Combine the corned beef, potatoes and onion, or use one cup of potato, a second of chopped beets, carrots or cabbage that may be left over. Pour in enough milk to bind the mixture together and season to taste with salt and pepper. Thoroughly oil muffin pans with Mazola and dust with coarse bread crumbs. Pack in the hash, cover with coarse crumbs moistened with Mazola and bake in a hot oven, 375 degrees F.

CORN PRODUCTS REFINING COMPANY B.B. 7-27
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